

DOCUMENT RESUME

ED 429 028

SO 030 819

AUTHOR Shiman, David A.
TITLE Teaching Human Rights: A Teaching Guide for Middle and High School Educators.
INSTITUTION Denver Univ., CO. Center for Teaching International Relations.
ISBN ISBN-0-943804-79-6
PUB DATE 1999-00-00
NOTE 199p.
PUB TYPE Guides - Classroom - Teacher (052)
EDRS PRICE EDRS Price MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS *Civil Liberties; Civil Rights; Democracy; Due Process; *Foreign Countries; Freedom; High Schools; Instructional Materials; *Justice; Middle Schools; Social Studies
IDENTIFIERS Kenya; *Universal Declaration of Human Rights

ABSTRACT

This curriculum guide incorporates three dimensions of human rights education: teaching about human rights, teaching against human rights violations, and teaching for the creation of a world in which all human beings are treated with justice and dignity. The book is based upon the United Nations' Universal Declaration of Human Rights (UDHR). Utilizing the rights categories suggested by the UDHR, this book fills gaps in existing human rights curricula and offers new ways of teaching human rights. Activities are presented that encourage and challenge students to make comparisons across cultures, examine their own societies, and reflect on their own lives. Examples are given from the people's Republic of China, Kenya, and the United States, as well as "generic" human rights that can be utilized regardless of the part of the world being studied. Included is a crossword puzzle, a collection of poetry, a compilation of editorial cartoons, and a variety of activities that require research skills and written expression. A bibliography and Internet resources conclude the guide.
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HUMAN RIGHTS

DAVID SHIMAN



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TEACHING HUMAN RIGHTS

TEACHING HUMAN RIGHTS

A Teaching Guide
for Middle and High School Educators

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Dr. Shiman teaches graduate-level courses in sociology of education, comparative education, global education, and multicultural education. As Co-Director of the Center for World Education, he conducts workshops for teachers and assists in the development of curricula in global and multicultural studies. He has written other curriculum resources for teachers, entitled *The Prejudice Book* and *World Food Day Curriculum, Grade 8-12*.

Dr. Shiman has been a human rights educator and activist for many years. He worked on behalf of dissidents in the former Soviet Union and was active in the anti-apartheid movement. Since 1992, he has conducted human rights education workshops for teachers and school administrators in Czechoslovakia, Poland, Guyana, the United States, and for Palestinian human rights activists on the West Bank. In 1993, he was a Fulbright Scholar in South Africa where he also conducted workshops on human rights education.

In his capacity as Coordinator of Amnesty International USA's Human Rights Education National Steering Committee from 1990-1992, Dr. Shiman wrote and evaluated curricula on human rights, promoted in-service training for teachers, and helped develop a national network of teachers interested in human rights education. He remains active in Amnesty International's educational efforts and continues to be a member of a local chapter.

He is married and has daughters aged 12 and 3.

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Printed in the United States of America
ISBN 0-943804-79-6

DEDICATION

To Elise, Kathleen, and Sarah who keep me focused on what is really important in this world.

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ACKNOWLEDGMENTS

First and foremost, I thank my wife Elise Guyette. I value her insights into classroom dynamics and her skills as a writer of curricula. Her suggestions have enriched the quality of these activities. Most importantly, she has provided the loving encouragement and support I needed to sustain me during the months of writing and rewriting.

I appreciate the help received from colleagues. I thank Carol Schulz, formerly of Northfield Junior-Senior High School, Vermont, who offered editorial comments on the entire original manuscript and Judith Torney-Purta of the University of Maryland who allowed me to adapt some of her research materials. Corrine Glesne, Edward Ducharme, Wang Juefei, and James Loewen at the University of Vermont, Wendy Philleo of WorldWIDENetwork, George Shephard and Don Parker at the University of Denver, and Nancy Flowers, Karen Kraco, Ellen Moore, and Charles Henry of Amnesty International USA also offered valuable assistance.

I am grateful to David Donahue and Nancy Flowers for permission to adapt their curriculum activity on women refugees which appears in their book *Uprooted: Refugees in the Global Community*, published by Hunter House, Alameda, CA in 1995.

Finally, the entire staff at the Center for Teaching International Relations (CTIR), University of Denver, deserves special mention. I went to CTIR to write this book because I sought the support and stimulation they could provide. I was not disappointed.

INTRODUCTION

Originally, this book was entitled *Teaching about Human Rights*. That title was inadequate because it failed to capture the essential breadth of human rights education. Teaching *about* is only part of what we must do. We must also teach *against* human rights violations and teach *for* the creation of a world in which all human beings are treated with justice and dignity. This edition's slightly different title of *Teaching Human Rights* incorporates these different dimensions.

This book is rooted in and inspired by the United Nations' Universal Declaration of Human Rights (UDHR). This Declaration, fifty years old on December 10, 1998, provides a useful framework for organizing this collection of curriculum activities on human rights. *Teaching Human Rights* can serve either as the core for a course on human rights or a resource from which teachers can draw specific activities to integrate into existing curricula.

Why a book on human rights at all? Why should young people learn about these matters in school? The answers to these questions are all around us. Issues of rights and justice pervade our world. Not a day goes by without someone somewhere clamoring for self-determination, free elections, adequate food and housing, or political asylum. We cannot pick up a newspaper without encountering articles about racial or ethnic strife in Sri Lanka or Serbia, "disappearances" in Guatemala, Cambodia, or Bosnia, the denial of political freedom in China, homelessness in the United States, or hunger in Sudan, Somalia, or North Korea. We can also look out our windows and see demonstrators calling for more child care services, protesting police brutality, or objecting to U. S. immigration policies.

We can either look at these circumstances and events in bewilderment, not understanding why someone might protest, call for justice, or call on us for help, or we can try to make some sense of it all. As individual citizens, we have an obligation to understand more about these things and their dynamics. Unless we do, we surrender power to those who claim to understand and become dependent on their interpretations and judgments.

As teachers we can do more than merely help our students understand the issues involved. We can also help them develop values that are rooted in a humane conception of justice and equality. Students must choose for themselves the values by which to live and principles upon which to act, but we can help them to develop an understanding and an appreciation of our values and principles as they identify and clarify their own. Finally, we can challenge students to determine which, if any, human rights issues they care about and what, if anything, they will do to translate their concerns into action.

This curriculum resource on human rights seeks to make a contribution to this effort. Utilizing the rights categories suggested by the Universal Declaration, this book strives to fill gaps in existing human rights curricula and to offer new ways of teaching about some familiar themes. It is not intended to be a comprehensive human rights curriculum. Some political and civil rights, for example, are not fully addressed here because they have been capably treated elsewhere. The reader is encouraged to go beyond this book to other curriculum resources provided in the bibliography. Also, in the interest of providing as many helpful resources as possible, an Internet guide to several dozen human rights education websites has been added to this edition.

This book contains activities that encourage students to make comparisons across cultures, and others that challenge them to examine their own societies and reflect on their own lives. There are also activities that draw on examples from the People's Republic of China, Kenya, and United States, as well as "generic" human rights

activities which can be utilized regardless of the part of the world being studied. Finally, while the topic of human rights is often considered a social studies topic, many of these activities can easily be incorporated into other curriculum areas as well. There is a crossword puzzle, a collection of poetry, a compilation of editorial cartoons, and a variety of activities that require research skills and written expression.

Human rights is not a subject that can be studied at a distance. Students should not just learn *about* the Universal Declaration, *about* racial injustice, or *about* homelessness without also being challenged to think about what it all means for them personally. As human rights educators, we must ask our students and ourselves, "How does all this relate to the way we live our lives?" The answers to this question will tell us much about how effectively we have taught our students.

HUMAN RIGHTS WARM-UP

Overview: Human rights themes can be found in almost every aspect of our lives. This introductory activity engages students in an initial examination of the multifaceted concept of human rights. Use this activity to discover what your students know about the concept of human rights, what sorts of definitions they are accustomed to, and what kinds of rights they can identify. This activity can also help identify the human rights issues your students are concerned about. This information can help build a learning unit on human rights.

Objectives:

- To assess students' level of knowledge and understanding of the concept of human rights
- To relate human rights concerns to the students' own lives

Grade Level: 7-12

Time: One class period

Materials: Handout #1, "Human Rights Squares" (page 4 only)

Procedures:

1. Distribute Handout #1, "Human Rights Squares," to each student.
2. Have students fill in the squares themselves or move around the room asking different students for answers. Allow about ten minutes for this part of the activity.
3. After students have had a chance to fill in most of the squares (if not all of them), begin a discussion of their answers. Start with some of the less abstract items, such as, "Singer who sings about rights," "Book about rights," and "Person who is a fighter for human rights." Record both the item and the rights identified on the chalkboard.
4. Have students identify human rights issues around the world by identifying places on the map where there conditions have improved and/or violations have occurred.
5. Out of this discussion should emerge the following very basic understandings:
 - Human rights are rights to which everyone, everywhere is entitled. They are rights which come to us simply because we are members of the human race.
 - The United Nations' Universal Declaration of Human Rights (UDHR) is the human rights document best known around the world.
 - Human rights include political, civil, social, economic, and cultural rights.
 - The concept of human rights means different things to different people.
 - Human rights violations occur worldwide.
 - Achievement of human rights for all U. S. citizens has yet to be attained.
6. Summarize class ideas and definitions of human rights and proceed to an examination of the United Nations' Universal Declaration of Human Rights.

HUMAN RIGHTS SQUARES

A human right	Country where human rights are violated	Document that proclaims human rights	Group that was persecuted in the past	Group in your country that wants to deny rights to others
Country where people are denied rights because of their skin color	Country where groups make conflicting rights claims	Organization that fights for human rights	Film/video that is about rights	Country where people are tortured
Singer who sings about rights	Right your parents have/had that you do not	Country where human rights situation has improved recently	Type of human rights violation that most disturbs you	Country where there is no freedom of speech
Right denied to you in school	Book about rights	Person who is a fighter for human rights	Rights sometimes denied to women	Right all children should have
Country where people are denied rights because of their religion	Human right not yet achieved by everyone in your country	A people denied the right to establish their own nation or homeland	Human right being achieved around the world	Right of yours that is respected

UNIVERSAL DECLARATION OF HUMAN RIGHTS

Overview: This activity introduces students to the Universal Declaration of Human Rights (UDHR) and its history and principles. It compares the UDHR with the U. S. Bill of Rights. It also provides a framework for understanding issues related to the interpretation and enforcement of human rights standards.

Objectives:

- To become familiar with the language of human rights
- To understand the historical background of the Universal Declaration
- To understand the basic principles of the Declaration
- To compare the UDHR to the U. S. Bill of Rights
- To examine students' own beliefs about which human rights should be universal

Grade Level: 7-12

Time: Two to four class periods

Materials: Handout #2, "A Short History of Human Rights" (3 pages, beginning on page 7)
Handout #3, "Universal Declaration of Human Rights, Complete Version," (4 pages, beginning on page 10)
Handout #4, "Universal Declaration of Human Rights, 'Regular English' Version," (4 pages, beginning on page 14)
Handout #5, "Universal Declaration of Human Rights, Abbreviated" (page 18 only)
Handout #6, "U. S. Bill of Rights," (2 pages, beginning on page 19)
Handout #7, "Rights Checklist," (page 21 only)

Procedures:

1. Distribute Handout #2, Handout #3 and Handout #4 or #5 to each student. Have them read these for homework and consider some of the questions listed under #2 below. Also, have students identify language and historical events unfamiliar to them. You will need to discuss some of these briefly before turning to the UDHR.
2. Discuss the items listed below. There is more here than can be covered in the time allotted--some items may be used as follow-up activities.
 - **Definitions:** *declaration*: a general statement of principles which is not legally binding; *covenant*: a treaty that is binding upon the nations that ratify it; *ratification*: formal approval of a treaty or a covenant by a sovereign state.
 - **Purpose of the UDHR:** Does it serve any positive purpose even though it is not legally binding? Are there other documents, declarations, or statements which affect the way people think and act even though they are not legally binding, such as the Ten Commandments, writings of Confucius, Boy/Girl Scout oaths?
 - **Interpretation of the Declaration:** Which rights seem particularly susceptible to conflicting interpretations? Which rights might be subject to controversy and disagreement in this or other countries? Which rights do you think are most frequently violated by governments?
 - **Enforcement of human rights principles:** Should the rights in the UDHR be legally binding on all nations? Should there be a global system of enforcement? What are the pros and cons of such an enforcement system?

- Procedures for ratification of a treaty in the United States: What are the respective roles of Congress and the President?
 - Status of the Covenants in the United States: Is the public in the United States aware of their existence? (Have students ask members of the public about them.) Have they been ratified? What are the arguments for and against their ratification?
3. Distribute Handout #6 and Handout #7 to each student. Have them complete the handouts as homework.
4. Ask students to compare and contrast the Universal Declaration of Human Rights and the U. S. Bill of Rights. Examine the following questions in the subsequent discussion.
- Which rights asserted in the UDHR (or U. S. Bill of Rights) do you believe should or should not be universal? Give reasons.
 - How do you explain that the Bill of Rights is a less comprehensive document than the Universal Declaration of Human Rights?
 - Are some of the rights not included in the Bill of Rights nevertheless granted to U. S. citizens?
 - Should the Bill of Rights be more inclusive? What rights, if any, would you add?
 - In your opinion, what should the limits and responsibilities of government be in guaranteeing that citizens have certain rights?

A SHORT HISTORY OF HUMAN RIGHTS*

The belief that everyone, by virtue of his or her humanity, is entitled to certain human rights is fairly new. Its roots lie in the traditions and documents of many cultures. However, it took the catalyst of World War II to propel the modern concept of universal human rights onto the international stage and into the global conscience.

Throughout much of history, people have acquired rights and responsibilities through their memberships in a group: a family, tribe, religion, class, community, or state. Most societies have had traditions similar to the "golden rule" of "Do unto others as you would have them do unto you." The Hindu Vedas, the Babylonian Code of Hammurabi, the Bible, the Qur'an (Koran), and the Analects of Confucius are five of the oldest written sources that address questions of people's duties, rights, and responsibilities. In addition, the Inca and Aztec codes of conduct and justice and the Iroquois Constitution are native American sources that existed well before the 18th century. In fact, all societies, whether in oral or written tradition, have had systems of propriety and justice as well as ways of tending to the health and welfare of their members.

Precursors to 20th Century Human Rights Documents

Documents asserting individual rights, such as the Magna Carta (1215), the English Bill of Rights (1689), the French Declaration on the Rights of Man and Citizen (1789), and the U. S. Bill of Rights (1791) are the written precursors to many of today's human rights documents. Yet many of these documents, when originally translated into policy, excluded women, people of color, and members of certain social, religious, economic, and political groups. Nevertheless, oppressed people throughout the world have drawn on the principles these documents express to support revolutions that assert their rights to self-determination.

Contemporary international human rights law and the establishment of the United Nations (UN) have important historical antecedents. Examples include efforts in the 19th century to prohibit the slave trade and to limit the horrors of war. In 1919, countries established the International Labor Office (ILO) to oversee treaties protecting workers' rights, including health and safety. Concern over the protection of certain minority groups was raised by the League of Nations at the end of the First World War. However, this organization for international peace and cooperation, created by the victorious European allies, never achieved its goals. The League floundered because the United States refused to join and because the League failed to prevent Japan's invasion of China and Manchuria (1931) and Italy's attack on Ethiopia (1935). It finally dissolved at the time of Germany's invasion of its neighbors and the onset of the Second World War (1939).

The Birth of the United Nations

The idea of human rights emerged stronger than ever after World War II. The extermination by Nazis of over nine million Jews, Sinti and Romani (gypsies), homosexuals, and persons with disabilities horrified the world. Trials were held in Nuremberg and Tokyo after World War II, and officials from the defeated countries were punished for committing war crimes, "crimes against peace," and "crimes against humanity."

* A version of this appears in Amnesty International. *Human Rights, Here and Now*. Chicago: Amnesty International Educator's Network, 1998.

Governments then committed themselves to establishing the United Nations, with the primary goal of bolstering international peace and preventing conflict. People wanted to ensure that never again would anyone be unjustly denied life, freedom, food, shelter, or nationality. The essences of these emerging human rights principles were captured in U. S. President Franklin Delano Roosevelt's State of the Union Address (1941) when he spoke of a world founded on four essential freedoms: freedom of speech and religion, and freedom from want and fear. The calls came from across the globe for human rights standards to protect citizens from abuses by their governments, standards to which nations could be held accountable for the treatment of those living within their borders. These voices played a critical role in the San Francisco meeting that drafted the Charter of the United Nations in 1945.

The Universal Declaration of Human Rights

Member states of the United Nations pledged to promote respect for the human rights of all. To advance this goal, the UN established a Commission on Human Rights and charged it with the task of drafting a document spelling out the meaning of the fundamental rights and freedoms proclaimed in the Charter. The Commission, guided by Eleanor Roosevelt's determined leadership, captured the world's attention. On December 10, 1948, the Universal Declaration of Human Rights (UDHR) was adopted by the 56 members of the United Nations. The vote was unanimous, although eight nations chose to abstain.

The UDHR, commonly referred to as the international Magna Carta, extended the revolution in international law begun by the United Nations Charter: namely, that the ways in which a government treats its own citizens were to be a legitimate matter of international concern, and not simply a domestic issue. It claims that all rights are interdependent and indivisible. Its Preamble eloquently asserts that:

[R]ecognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world.

The influence of the UDHR has been substantial. Its principles have been incorporated into the constitutions of most of the nations now in the UN. Although a declaration is not a legally binding document, the Universal Declaration has achieved the status of customary international law because people regard it as a common standard of achievement for all people and all nations.

The Human Rights Covenants

With the goal of establishing mechanisms for enforcing the UDHR, the UN Commission on Human Rights proceeded to draft two covenants: the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR). Together with the Universal Declaration, they are commonly referred to as the International Bill of Rights. These two international covenants trumpet the extension of rights to all persons and prohibit discrimination.

The ICCPR focuses on rights related to such issues as the right to life, freedom of speech, freedom of religion, and voting rights. The ICESCR focuses on such issues as food, education, health, and shelter. Each covenant provides for a body of independent experts to monitor governmental compliance with covenant provisions. In addition, the ICCPR provides for a complaint procedure through which individuals can have their grievances against their governments heard in an international forum.

As of 1997, over 130 nations had ratified both covenants. The United States has ratified only the ICCPR, and even that with many reservations about its full compliance.

Subsequent Human Rights Documents

In addition to the covenants in the International Bill of Rights, the United Nations has adopted more than 20 principal treaties further elaborating human rights. These include conventions to prevent and prohibit specific abuses like torture and genocide, and to protect especially vulnerable populations, such as refugees (Convention Relating to the Status of Refugees, 1950), women (Convention on the Elimination of All Forms of Discrimination against Women, 1979), and children (Convention on the Rights of the Child, 1989). As of 1997, the United States had ratified only these conventions:

- The Convention on the Elimination of All Forms of Racial Discrimination
- The Convention on the Prevention and Punishment of the Crime of Genocide
- The Convention on the Political Rights of Women
- The Slavery Convention of 1926
- The Convention against Torture and Other Cruel, Inhuman, or Degrading Treatment or Punishment.

In Europe, the Americas, and Africa, regional documents for the protection and promotion of human rights extend the International Bill of Rights. For example, African nations have created their own Charter of Human and People's Rights (1981), and Muslim nations have created the Cairo Declaration on Human Rights in Islam (1990). The dramatic changes in Eastern Europe, Africa, and Latin America since 1989 have powerfully demonstrated a surge in the demand for the respect of human rights. Popular movements in China, Korea, and other Asian nations reveal a similar commitment to these principles.

Globally the champions of human rights have more often been private citizens than government officials. In particular, non-governmental organizations (NGOs) have played a cardinal role in focusing the international community on human rights issues. For example, NGO activities surrounding the 1995 United Nations Fourth World Conference on Women in Beijing, China drew unprecedented attention to serious violations of the human rights of women. NGOs, such as Amnesty International, Human Rights Watch, Survivors International, Helsinki Watch, the Antislavery Society, the International Working Group on Indigenous Affairs, and the International Commission of Jurists, monitor the actions of governments and pressure them to act according to human rights principles.

The ideals of human rights are freedom and justice for all people throughout the world. Every day, governments that violate the rights of their citizens are challenged and called to task. Every day, human beings worldwide mobilize and confront injustice and inhumanity. Like drops of water falling on a rock, they wear down the forces of oppression and move the world closer to achieving the principles expressed in the Universal Declaration of Human Rights. There is, however, much work still to be done.

UNIVERSAL DECLARATION OF HUMAN RIGHTS COMPLETE VERSION

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore,

THE GENERAL ASSEMBLY

PROCLAIMS

THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

ARTICLE 1.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

ARTICLE 2.

Everyone is entitled to all the rights and freedoms set forth in this Declaration without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

ARTICLE 3.

Everyone has the right to life, liberty and security of person.

ARTICLE 4.

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

ARTICLE 5.

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

ARTICLE 6.

Everyone has the right to recognition everywhere as a person before the law.

ARTICLE 7.

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of the Declaration and against any incitement to such discrimination.

ARTICLE 8.

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

ARTICLE 9.

No one shall be subjected to arbitrary arrest, detention or exile.

ARTICLE 10.

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

ARTICLE 11.

1) Everyone charged with a penal offense has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defense.

2) No one shall be held guilty of any penal offense on account of any act or omission which did not constitute a penal offense, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offense was committed.

ARTICLE 12.

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.

ARTICLE 13.

1) Everyone has the right to freedom of movement and residence within the borders of each state.

2) Everyone has the right to leave any country, including his own, and to return to his country.

ARTICLE 14.

1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

ARTICLE 15.

- 1) Everyone has the right to a nationality.
- 2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

ARTICLE 16.

- 1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
- 2) Marriage shall be entered into only with the free and full consent of the intending spouses.
- 3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

ARTICLE 17.

- 1) Everyone has the right to own property alone as well as in association with others.
- 2) No one shall be arbitrarily deprived of his property.

ARTICLE 18.

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

ARTICLE 19.

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

ARTICLE 20.

- 1) Everyone has the right to freedom of peaceful assembly and association.
- 2) No one may be compelled to belong to an association.

ARTICLE 21.

- 1) Everyone has the right to take part in the government of his country, directly or through freely-chosen representatives.
- 2) Everyone has the right of equal access to public service in his country.
- 3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

ARTICLE 22.

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

ARTICLE 23.

- 1) Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.
- 2) Everyone, without any discrimination, has the right to equal pay for equal work.
- 3) Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

4) Everyone has the right to form and to join trade unions for the protection of his interests.

ARTICLE 24.

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

ARTICLE 25.

1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widow-hood, old age or other lack of livelihood in circumstances beyond his control.

2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

ARTICLE 26.

1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all Nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3) Parents have a prior right to choose the kind of education that shall be given to their children.

ARTICLE 27.

1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

ARTICLE 28.

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

ARTICLE 29.

1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

ARTICLE 30.

Nothing in the Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

December 10, 1948

UNIVERSAL DECLARATION OF HUMAN RIGHTS "REGULAR ENGLISH" VERSION*

ARTICLE 1.

All human beings are born free and equal. You are worth the same, and have the same rights as anyone else. You are born with the ability to think and to know right from wrong, and should act toward others in a spirit of friendliness.

ARTICLE 2.

Everyone should have all of the rights and freedoms in this statement, no matter what race, sex, or color he or she may be. It shouldn't matter where you were born, what language you speak, what religion you are, what political opinions you have, or whether you're rich or poor. Everyone should have all of the rights in this statement.

ARTICLE 3.

Everyone has the right to live, to be free, and to feel safe.

ARTICLE 4.

No one should be held in slavery for any reason. The buying and selling of human beings should be prevented at all times.

ARTICLE 5.

No one shall be put through torture, or any other treatment or punishment that is cruel or makes him or her feel less than human.

ARTICLE 6.

Everyone has the right to be accepted everywhere as a person, according to law.

ARTICLE 7.

You have the right to be treated equally by the law, and to have the same protection under the law as anyone else. Everyone should have protection from being treated in ways that go against this document, and from having anyone cause others to go against the rights in this document.

ARTICLE 8.

If your rights under the law are violated, you should have the right to fair and skillful judges who will see that justice is done.

ARTICLE 9.

No one shall be arrested, held in jail, or thrown and kept out of her or his own country for no good reason.

ARTICLE 10.

You have the same rights as anyone else to a fair and public hearing by courts that will be open-minded and free to make their own decisions if you are ever accused of breaking the law, or if you have to go to court for some other reason.

ARTICLE 11.

1) If you are blamed for a crime, you have the right to be thought of as innocent until you are proven guilty, according to the law, in a fair and public trial where you have the basic things you need to defend yourself.

* By Little House Alternative School, Dorchester, Massachusetts.

2) No one shall be punished for anything that was not illegal when it happened. Nor can anyone be given a greater punishment than the one that applied when the crime was committed.

ARTICLE 12.

No one has the right to butt-in to your privacy, home, or mail, or attack your honesty and self-respect for no good reason. Everyone has the right to have the law protect him or her against all such meddling or attacks.

ARTICLE 13.

- 1) Within any country you have the right to go and live where you want.
- 2) You have the right to leave any country, including your own, and return to it when you want.

ARTICLE 14.

- 1) Everyone has the right to seek shelter from harassment in another country.
- 2) This right does not apply in cases where the person has done something against the law that has nothing to do with politics, or when she or he has done something that is against what the United Nations is all about.

ARTICLE 15.

- 1) You have a right to a country where you're from.
- 2) No one should be able to take you away from, or stop you from changing, your country for no good reason.

ARTICLE 16.

- 1) Grown men and women have the right to marry and start a family, without anyone trying to stop them or make it hard because of their race, country, or religion. Both partners have equal rights in getting married, during the marriage, and if and when they decide to end it.
- 2) A marriage shall take place only with the agreement of the couple.
- 3) The family is the basic part of society, and should be protected by it.

ARTICLE 17.

- 1) Everyone has the right to have belongings that they can keep alone, or share with other people.
- 2) No one has the right to take your things away from you for no good reason.

ARTICLE 18.

You have the right to believe the things you want to believe, to have ideas about right and wrong, and to believe in any religion you want. This includes the right to change your religion if you want, and to practice it without anybody interfering.

ARTICLE 19.

You have the right to tell people how you feel about things without being told that you have to keep quiet. You have the right to read the newspaper or listen to the radio without someone trying to stop you, no matter where you live. Finally, you have the right to print your opinions in a newspaper or magazine, and send them anywhere without having someone try to stop you.

ARTICLE 20.

- 1) You have the right to gather peacefully with people, and to be with anyone you want.
- 2) No one can force you to join or belong to any group.

ARTICLE 21.

- 1) You have the right to be part of your government by being in it, or choosing the people who are in fair elections.
- 2) Everyone has the right to serve her or his country in some way.

3) The first job of any government is to do what its people want it to do. This means you have the right to have elections every so often, where each person's vote counts the same, and where everyone's vote is his or her own business.

ARTICLE 22.

Everyone, as a person on this planet, has the right to have her or his basic needs met, and should have whatever it takes to live with pride, and become the person he or she wants to be. Every country or group of countries should do everything they possibly can to make this happen.

ARTICLE 23.

- 1) You have the right to work and to choose your job, to have fair and safe working conditions, and to be protected against not having work.
- 2) You have the right to the same pay as anyone else who does the same work, without anyone playing favorites.
- 3) You have the right to decent pay so that you and your family can get by with pride. That means that if you don't get paid enough to do that, you should get other kinds of help.
- 4) You have the right to form or be part of a union that will serve and protect your interests.

ARTICLE 24.

Everyone has the right to rest and relaxation, which includes limiting the number of hours he or she has to work, and allowing for holidays with pay once in a while.

ARTICLE 25.

You have the right to have what you need to live a decent life, including food, clothes, a home, and medical care for you and your family. You have the right to get help from society if you're sick or unable to work, if you're older or a widow, or you're in any other kind of situation that keeps you from working through no fault of your own.

ARTICLE 26.

- 1) Everyone has the right to an education. It should be free of charge, and should be required for all, at least in the early years. Later education for jobs and college has to be there for anyone who wants it and is able to do it.
- 2) The idea of education is to help people become the best they can be. It should teach them to respect and understand each other, and to be kind to everyone, no matter who they are or where they are from. Education should help to promote the activities of the United Nations in an effort to create a peaceful world.

ARTICLE 27.

- 1) You have the right to join in and be part of the world of art, music, and books. You have the right to enjoy the arts, and to share in the advantages that come from new discoveries in the sciences.
- 2) You have the right to get the credit and any profit that comes from something that you have written, made, or discovered.

ARTICLE 28.

Everyone has the right to the kind of world where their rights and freedoms, such as the ones in this statement, are respected and made to happen.

ARTICLE 29.

- 1) You have a responsibility to the place you live and the people around you--we all do. Only by watching out for each other can we each become our individual best.
- 2) In order to be free, there have to be laws and limits that respect everyone's rights, meet our sense of right and wrong, and keep the peace in a world where we all play an active part.

3) Nobody should use her or his freedom to go against what the United Nations is all about.

ARTICLE 30.

There is nothing in this statement that says that anybody has the right to do anything that would weaken or take away these rights.

UNIVERSAL DECLARATION OF HUMAN RIGHTS ABBREVIATED VERSION

Article 1 Right to Equality	Article 16 Right to Marriage and Family
Article 2 Freedom from Discrimination	Article 17 Right to Own Property
Article 3 Right to Life, Liberty, Personal Security	Article 18 Freedom of Belief and Religion
Article 4 Freedom from Slavery	Article 19 Freedom of Opinion and Information
Article 5 Freedom from Torture and Degrading Treatment	Article 20 Right of Peaceful Assembly and Association
Article 6 Right to Recognition as a Person before the Law	Article 21 Right to Participate in Government and in Free Elections
Article 7 Right to Equality before the Law	Article 22 Right to Social Security
Article 8 Right to Remedy by Competent Tribunal	Article 23 Right to Desirable Work and to Join Trade Unions
Article 9 Freedom from Arbitrary Arrest and Exile	Article 24 Right to Rest and Leisure
Article 10 Right to Fair Public Hearing	Article 25 Right to Adequate Living Standard
Article 11 Right to be Considered Innocent until Proven Guilty	Article 26 Right to Education
Article 12 Freedom from Interference with Privacy, Family, Home and Correspondence	Article 27 Right to Participate in the Cultural Life of Community
Article 13 Right to Free Movement in and out of the Country	Article 28 Right to Social Order that Articulates this Document
Article 14 Right to Asylum in other Countries from Persecution	Article 29 Community Duties Essential to Free and Full Development
Article 15 Right to a Nationality and the Freedom to Change it	Article 30 Freedom from State or Personal Interference in the above Rights

U. S. BILL OF RIGHTS

Articles in Addition to, and Amendment of, the Constitution of the United States of America, proposed by Congress, and ratified by the Legislatures of the Several States pursuant to the Fifth Article of the Original Constitution:

Amendment One

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Amendment Two

A well-regulated militia, being necessary to the security of a free State, the right of the people to keep and bear arms, shall not be infringed.

Amendment Three

No soldier shall, in time of peace, be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

Amendment Four

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Amendment Five

No person shall be held to answer for a capital, or other infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the militia, when in actual service, in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall he be compelled in any criminal case to be a witness against himself; nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

Amendment Six

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with witness against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.

Amendment Seven

In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury shall be otherwise re-examined in any court of the United States, than according to the rules of the common law.

Amendment Eight

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

Amendment Nine

The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people.

Amendment Ten

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

RIGHTS CHECKLIST

Directions: For each right listed below, indicate with a check in the appropriate boxes whether it is included in the "Universal Declaration of Human Rights" (Column 1) and the U. S. Bill of Rights (Column 2). Also, indicate whether you think this right should be guaranteed by all governments.

RIGHT	1 Included in Universal Declara- tion of Human Rights	2 Included in Bill of Rights	3 Should be Guaranteed by All Governments
1. Free choice of employment			
2. Free press			
3. Free choice of spouse			
4. Adequate shelter			
5. Earn as much as one wants			
6. Trial by jury			
7. Free choice of # of children			
8. Freedom from torture & inhumane treatment			
9. Freedom of religion			
10. Right to own property			
11. Right to travel freely			
12. Right to an education			
13. Right to arms			
14. Adequate food			
15. Adequate health care			
16. Right to clean air and water			

RESEARCHING HUMAN RIGHTS

Overview: The Universal Declaration of Human Rights is the most famous and most important international document of its kind. Although open to different interpretations, it nevertheless provides an international standard for evaluating the conduct of nations. This activity introduces the document to students.

Objectives:

- To become familiar with the tenets of the Universal Declaration of Human Rights
- To categorize the Declaration by employing various criteria
- To conduct research into the implementation of human rights
- To identify issues related to the implementation of human rights in the United States and other nations

Grade Level: 7-12

Time: Three to five class periods

Materials: Handout #3, #4, or #5 "Universal Declaration of Human Rights," beginning on pages 10, 14, or 18

Procedures:

1. Distribute a copy of Handout #3, #4 or #5, "Universal Declaration of Human Rights," to each student.

2. Provide students with the following background information about the Declaration:

It was unanimously adopted by the United Nations on December 10, 1948, although the USSR, Saudi Arabia, South Africa, and some socialist countries abstained. This is not a legally binding, enforceable document, but nevertheless it serves as a standard of achievement for all nations. Despite its unanimous adoption, there is considerable disagreement among nations regarding scope and manner of implementation of certain articles in the document.

3. Have the students categorize the rights. Which are Fundamental, which are Political and Civil, and which are Social and Economic, according to the guidelines below? Note: Categories will overlap.

- Fundamental: value and dignity of human life
- Political and Civil: freedoms of expression, religion, and privacy; right to equal and fair treatment by government; rights to vote and run for office
- Social and Economic: family, education, culture, property; work, health, shelter, and clothing

4. As a warm-up, select a few rights for class discussion. Have students brainstorm criteria they might employ to determine whether citizens of a nation possess these rights.

5. Divide the class into groups of three to four students for the purpose of conducting research into the achievement of human rights. Either assign a different country to each group and have all groups research the same rights (see clusters below), or assign the same country to all groups, giving each group a different set of rights to research.

- Equality and Nondiscrimination (Articles 1-4)
- Legal Protection (Articles 5-12)
- Travel and Nationality (Articles 13-15)
- Marriage and Family (Article 16)
- Property (Article 17)
- Thought, Expression, and Association (Articles 18-20)
- Participation in Government (Article 21)
- Social Security (Articles 22 & 25)
- Work and Leisure (Articles 23 & 24)
- Education (Article 16)
- Cultural Life (Articles 27 & 28)

Note: Articles 29 and 30 are omitted here as they do not lend themselves easily to this activity.

6. Have students address the initial and concluding questions below and any of the other questions that serve your instructional purposes. Be sure to allow ample time for group planning and discussion before students begin the research. The students will need to establish the criteria they will employ in order to discover if the rights are being implemented.

Initial Question:

- Should these rights be universal (that is, should they apply to all people, everywhere, at all times)? If not, what objections do you have? What clarifications or conditions might you attach?

Questions Focusing on the United States:

- Are these rights guaranteed by the United States Constitution and Amendments and/or by United States laws (federal, state, local)?
- Are any of these rights denied or otherwise not available to everyone living in the United States? Reflect on both U. S. history and the present.
- What are the obstacles to their achievement?

Questions Focusing on Other Nations:

- Are there nations where these rights are denied, or otherwise not available? Examine both historical and present situations.
- Are there people in other nations who might object to some of these rights? What grounds for objection might they have (for example, cultural, religious, social, political, economic)?
- Do you consider these grounds legitimate?

Concluding Questions:

- Should actions be taken to ensure that these rights are available to all?
- What actions might be taken by international organizations, the U. S. government (federal, state, local), other governments and citizens?

7. Have each student or group write a brief report and present the highlights of their findings to the class.

8. With the class, identify:

- Those rights which are the subject of debate, controversy, or conflict within the United States and/or other nations.
- The status of human rights achievement in the United States. Which rights are possessed by all and which are not? Are conditions improving?
- The status of human rights achievement in the other countries studied. Which rights are possessed by all and which are not? Are conditions improving?

9. With the class, select a few rights issues which can serve as the basis for further study. Draw on activities provided in the remainder of the book to assist your study.

RELATIVISM AND UNIVERSAL HUMAN RIGHTS

Overview: One major human rights debate centers on the question of whether or not there are *universal* human rights. Some assert that there are, while others argue for cultural relativism. This activity challenges students to examine this debate and to clarify their own views.

Objectives:

- To understand the concepts of "cultural relativism" and "universalism"
- To articulate students' reasons for supporting a particular position

Grade Level: 7-12

Time: Two to three class periods

Materials: Handout #3, #4, or #5, "Universal Declaration of Human Rights," beginning on pages 10, 14, or 18
Handout #8, "Case Studies," (page 29 only)

Procedures:

There are three stages to this activity. First, there are hypothetical questions about differences between cultural practices which do not deal with human rights. Second, there are hypothetical questions derived from some of the articles of the Universal Declaration of Human Rights which ask students to reflect on whether they consider certain rights universal. Third, there are contemporary and historical examples which challenge students to deal with both relativism and universalism.

The questions below serve as a general guide to the teacher. Select those that serve your needs, or develop your own. Given the open-ended nature of the activity and the enormous range of responses students might offer, the teacher should be skillful at asking appropriate follow-up questions and in directing students through the activity.

The two key concepts in this activity are *cultural relativism* and *universalism*. The following definitions might be helpful:

Cultural relativism: variations in rules, values, and social practices which are rooted in and derived from a particular culture and often considered not subject to criticism from outsiders.

Universalism: certain moral practices and rights should transcend any particular culture and apply to everyone at all times.

Stage One: Cultural Practices

Ask students to indicate whether the cultural practices presented in the questions are acceptable to them. Follow up their responses by asking them why or why not. It is important for students to be able to indicate their reasons, however, you need not probe too deeply. You are merely laying the groundwork for the final part of the activity.

What if people in another country:

- played a game that you play in your country but had different rules. Would that be all right?

- shook hands with the left hand instead of the right. Would that be all right?
- ate with their hands rather than with knives, forks, and spoons. Would that be all right?
- decided they were going to use chips of wood as money instead of paper and metal coins. Would that be all right?

Stage Two: Human Rights Policies

Ask students to indicate whether the practices presented in the questions below are acceptable to them. Follow the same procedure as outlined under Stage One, being sure to ask them for their reasons. You might wish to probe deeper here and use some of the suggested follow-up questions. However, try to avoid presenting specific cases; they will be provided in Stage Three. Note: The following questions are based on Articles 4 (Slavery), 9 (Arbitrary Arrest), 13 (Travel), 21 (Political Participation), and 26 (Education) of the Universal Declaration of Human Rights, Handout #3, #4, or #5.

Slavery:

- What if people in another country decided it was all right to buy and sell people and their country had no laws against it? Would that be all right?
- What if they passed a law saying it would be all right? What then?
- What if that country's leader said it was okay?
- What do you think the difference is between owning an animal and owning a person?

Arbitrary Arrest:

- What if a group of people in a country decided it was all right to imprison someone for several years without first having a trial, and their country had no laws against this? Would that be acceptable?
- What if they passed a law saying it was acceptable. What then?
- Can you think of any time when it might be acceptable?

Travel:

- What if a government decided that certain citizens had to stay in the town where they lived and could not visit other parts of their country, or any other countries? Would that be all right?
- Can you think of any time that it might be all right?

Political Participation:

- What if a small group of people in a country could make the decisions for the rest of the people, but never asked what the rest thought, or let them vote? Would that be all right?
- What if that was the law?
- Can you think of instances when this would be all right?

Education:

- What if a government decided that not everyone would be allowed to go to school? Would that be all right?
- What if they passed a law making it OK. What then?
- What if they said that only rich (or black or white or able-bodied) children could go? What then?
- Can you think of any time it might be all right to deny some children a chance to go to school?

Stage Three: Cultural Practices and Human Rights

1. Distribute Handout #8, "Case Studies," to students. Depending on the size of the class, either divide students into groups and assign one case to each group, or assign one case at a time to the class as a whole. Inform students that these are actual cases. Do not tell them the countries in which they occurred until they have discussed the cases--doing so in advance could affect their responses. Here is a partial list of the countries described in each case:

Case #1: Many African and Asian countries, but particularly those where Islamic beliefs are dominant; United States during early periods in its history as well as almost all other countries in the world at some point in their history, although not always with a religious justification.

Case #2: Ethiopia in the 1980s; Tanzania in the 1970s; People's Republic of China during the Cultural Revolution in late 1960s and early 1970s (although reasons were different); United States' removal of Native Americans and the Trail of Tears in the 19th Century (although reasons were different); South African removal of Blacks, Indians, and Coloureds as a result of apartheid laws in the 20th Century.

Case #3: United States' internment of Japanese-Americans during World War II.

Case #4: People's Republic of China, the former Soviet Union, and other planned, nonmarket economies (with variations in each case).

Case #5: Chile and Nicaragua in the mid-1980s; Brazil, Argentina, South Africa, Kenya, Tanzania, and Angola have also placed limits on press freedom in situations of domestic conflict, although conditions vary from country to country. In fact, the list of countries is quite long.

2. Ask students to:

- Reach a decision regarding whether the practice was (is) acceptable and right.
- Identify the cultural issues or special conditions they had to consider while reaching their decision.
- Identify the rights issues they had to consider while reaching their decision. Ask them to refer to the Universal Declaration of Human Rights.
- Identify any conflicts or disagreements that emerged during their discussion which reflected different points of view.
- After each case has been examined, tell the students which country's practices were being discussed. Ask them if having this information earlier would have affected the way they thought about the case, or now makes them want to reconsider their response.

3. After the discussion of the cases, raise the issue of *relativism* vs. *universalism*. Urge students to reflect back on how they answered the questions in stages one and two. Depending on the nature of student responses to the case studies, raise the following questions:

- Were you more relativistic when answering the stage one questions than you were with stage three questions?

- Are there instances where cultural relativism is appropriate and instances where it is not? For example, the differences in shaking hands may be acceptable, while differences in press freedom may not be; differences in the rules of games may be more acceptable than differences in the rights of females.
 - Are there certain rights which, for you, are indeed universal? Which ones and why?
 - What underlying principles should determine how a government should treat its citizens?
 - What problems must be faced when implementing a document such as the Universal Declaration of Human Rights? Despite the problems, should we push for the adoption and implementation of such a document by all countries?
4. Conclude this activity by asking students to generate other instances in which the debate between relativism vs. universalism emerges. Encourage them to draw on personal experiences.

CASE STUDIES

1. It is the practice in this country to provide more schooling opportunities for boys than girls. Supporters of this point out that men and women play different roles in society. They argue that their culture has survived and remained strong over many centuries because these roles were clearly defined and everyone knew his or her proper place. They point to the state's religion which supports this practice. They are concerned that providing equal schooling for both sexes will destroy the established, harmonious social order. It will create aspirations and expectations in females which are not appropriate to their role.

2. In this poor country, the government is trying to increase the level of economic development. It has decided to move citizens from an area where farming and livestock keeping are very poor to another part of the country. There they will have a higher standard of living and be able to grow agricultural products that will benefit the whole nation. The people do not want to leave the place where they, their parents, and their grandparents have lived, died, and been buried. They know conditions are terrible and that some people die of starvation, but this is their home and that is where they want to be. The government uses force, however, to move them if they resist.

3. This country is in a state of war. Living here are citizens who emigrated from the enemy country, and others who are descendants of immigrants from that country. The government is concerned about national security and questions whether it can count on the loyalty of this group of citizens. It worries about sabotage and spying. The government decides to place all citizens of this ethnic group in special camps and to keep them there until the end of the war. These people protest saying that they are loyal citizens, but the government decides nevertheless that it cannot afford to take chances. The people are moved into camps. The people must also sell their homes, businesses, and property and take whatever the buyers want to pay them.

4. The government provides free education for all and guarantees employment after graduation. It controls the educational system and decides what jobs will be created and who will be placed in each position. In this way, the government can be sure that jobs in less developed and attractive parts of the country are filled and that there is a sufficient number of skilled employees for every occupation. It can also guarantee that every graduate will have a job. The government places quotas on enrollments into different fields of study at universities and technical schools. Even though an individual might want to study history, the government may decide that the country does not need many historians and may require instead that the students choose an officially approved area of study or not continue his/her education. After choosing an approved area, the student is assigned to the place where he/she will work after graduation. The government tries to consider the graduate's strengths and interests but places the graduate where there is the greatest national need.

5. The government in this developing country is trying to consolidate its power and implement its plans for national development. There are some rebel groups that oppose the government and are fighting a guerrilla war against it. Inflation is soaring and many of the peasants and urban poor are growing increasingly disenchanted with the government. The news media is criticizing the government's policies. The government decides that the country has a crisis. It closes down certain opposition newspapers and censors others. It argues that the press has been printing false reports about conditions in the country and is stirring people against the government. The government declares that its actions are for the good of the people and will only be temporary. As soon as the rebels are brought under control and the economic crisis is overcome, these newspapers will be allowed to reopen and censorship will be lifted. They will, however, be expected to act responsibly and publish accurate news stories.

AN AFRICAN PERSPECTIVE ON HUMAN RIGHTS

Overview: There is a growing global commitment to the ideal of universal human rights and great similarity among the human rights documents generated in different parts of the world. However, not all people in the world interpret the concept of human rights in the same way. This activity challenges students to understand the perspective on human rights found in the African Charter on Human and Peoples' Rights (also referred to as the Banjul Charter on Human and Peoples' Rights) and to compare and contrast it with the United Nations Universal Declaration of Human Rights (UDHR). This activity will be most successful if students have previous knowledge of the UDHR and have some understanding of African history and development issues.

Objectives:

- To understand the basic tenets of these two human rights documents.
- To analyze the similarities and differences in the perspectives on human rights found in the two documents.
- To understand some of the reasons Africans included the rights of self-determination and development in their charter.
- To make comparisons between African and Native American problems with European settlers/colonizers.

Grade Level: 9-12

Time: Three to five class periods, but divisible into self-contained units.

Materials: Handout #3, #4, or #5 "Universal Declaration of Human Rights," beginning on pages 10, 14, or 18
Handout #9, "African Charter on Human and Peoples' Rights," (6 pages, beginning on page 33)

Procedures:

1. Begin this activity* by pointing out that there are regional documents which reaffirm and expand on the principles found in the United Nations Universal Declaration of Human Rights (signed December 10, 1948). These include: European Convention on Human Rights signed by the Council of Europe in 1950, American Convention on Human Rights signed by the Organization of American States in 1969, and the African Charter on Human and Peoples' Rights approved by the Organization of African Unity in 1981.

These documents are similar but not identical. Each reflects the history, cultural traditions, ideologies, and political and economic structures of the nations that wrote it. The Universal Declaration, for example, was conceived and written principally by North Americans and Europeans who asserted its universality. Understanding how nations in different regions of the world interpret and expand on these rights enables us to gain insights into their particular cultural and historical experiences.

2. Distribute Handout #3, #4, or #5 and Handout #9, "African Charter on Human and Peoples' Rights," to students.

* A version of this activity appears in the "Law in World Cultures" theme issue of the *Update on Law-Related Education* (Fall 1962), published by the American Bar Association. Adapted with permission.

3. Have students read the preamble to each document. Ask them the following questions:

- In what ways are the preambles similar (themes, vision, structure)?
- What concerns are addressed in the African Charter's preamble, but not in the UDHR's (for instance, right to development; elimination of colonialism; neocolonialism, apartheid, and Zionism; dismantling foreign military bases and all forms of discrimination)? What do these differences say about the differing values of those writing the documents?
- To what is the UDHR referring when it speaks of "barbarous acts which have outraged the conscience of mankind?"
- To which foreign powers do you think the African Charter is referring in the preamble? Note: Focus discussion on the clause beginning with, "Conscious of their duty..."

4. Divide the class into groups of four or five students. Assign several articles from the African Charter to each group of students and have them identify which rights asserted in these articles are also in the Universal Declaration. Have them note any similarities or differences in the way the same rights are described in the two documents.

5. Then, as a class, identify those rights found only in the African Charter, and consider the following:

- Why do you think the African Charter includes "peoples" as well as "human" rights but the Universal Declaration does not? How might these differences reflect different cultural values? Note: Discuss the communal nature of most African societies and point out that the UDHR emerges from western individualistic traditions.
- Why is there considerable treatment of duties and responsibilities in the African Charter but almost no mention of these in the Universal Declaration? Might this difference reflect different cultural values? Note: Relate to cultural emphases on communitarian and individualistic values. (Suggestion: Invite an African to discuss this cultural emphasis with your students.)
- Are peoples' rights and human rights potentially in conflict? Might they be mutually reinforcing?

6. Move into an examination of the following rights found in the African Charter: right to existence and self-determination (Article 20); right to dispose of own wealth and resources (Article 21); right to development (Article 22).

Use the following questions to help guide discussion or organize student research efforts:

- Why do you think Articles 20-22 are found in the African Charter but there is nothing comparable in the UDHR? How might these articles reflect the African drafters' view of their history, particularly colonialism? How might they reflect an African concern with neocolonialism?
- Which groups might Africans describe as oppressed peoples on their continent?
- What does it mean for Africans to have the "right to develop?" How fully are they able to exercise this right at present?

- In asserting this right to development, does the African Charter focus more on group (people/community) or individual rights?
 - Are there certain rights found in the African Charter that should be added to the UDHR? To your own nation's constitution? Why?
7. Conclude the activity by discussing the question of prioritizing rights and the nature of the development decisions that confront nations. Read the excerpt below from a 1985 U. S. Department of State Human Rights Report to your students and have them respond to the questions that follow it:

Experience demonstrates that it is individual freedom that sets the stage for economic and social development; it is repression that stifles it. Those who try to justify subordinating political and civil rights on the grounds that they are concentrating on their economic aspirations invariably deliver on neither.

- How does this perspective relate to the ideas expressed in the preamble of the African Charter ("Convinced that it is henceforth essential...")?
- Do you agree with this assertion by the United States Department of State? Give examples to support your position.
- Do you agree or disagree with the position taken by some that the right to development sometimes necessitates placing of social/economic rights ahead of political/civil ones?
- Are certain human rights more important than others?
- Should governments prioritize human rights, promoting some before they promote others? What are the pros and cons of doing so?

Follow-up:

Relate these rights concerns back to an American context. Begin by pointing out to students that there are indigenous groups of people in the United States who make claims and assertions similar to those found in Article 20-22 of the African Charter.

Have students conduct research in order to uncover similarities and differences between African and Native American experiences with European settler/colonizers.

Have students conclude this activity by exploring the rights concerns raised by native peoples in the United States. These might be compared to either the African Charter or the draft of the United Nations Declaration on the Rights of Indigenous Peoples (available on the Internet).

AFRICAN CHARTER ON HUMAN AND PEOPLES' RIGHTS

Preamble

The African States members of the Organization of African Unity, parties to the present Convention entitled "Banjul Charter on Human and Peoples' Rights,"

Recalling Decision 115 (XVI) of the Assembly of Heads of State and Government at its Sixteenth Ordinary Session held in Monrovia, Liberia, from 17 to 20 July 1979 on the preparation of "a preliminary draft on an African Charter on Human and Peoples' Rights providing *inter alia* for the establishment of bodies to promote and protect human and peoples' rights";

Considering the Charter of the Organization of African Unity which stipulates that "freedom, equality, justice and dignity are essential objectives for the achievement of the legitimate aspirations of the African peoples";

Reaffirming the pledge they solemnly make in Article 2 of the said Charter to eradicate all forms of colonialism from Africa to co-ordinate and intensify their co-operation and efforts to achieve a better life for the peoples of Africa and to promote international co-operation having due regard to the Charter of the United Nations and the Universal Declaration of Human Rights;

Taking into consideration the virtues of their historical tradition and the values of African civilization which should inspire and characterize their reflection on the concept of human and peoples rights;

Recognizing on the one hand that fundamental human rights stem from the attributes of human beings, which justifies their international protection and on the other hand that the reality and respect of peoples' rights should necessarily guarantee human rights;

Considering that the enjoyment of rights and freedoms also implies the performance of duties on the part of everyone;

Convinced that it is henceforth essential to pay a particular mention to the right to development and that civil and political rights cannot be dissociated from economic, social and cultural rights in their conception as well as universality and that the satisfaction of economic, social and cultural rights is a guarantee for the enjoyment of civil and political rights;

Conscious of their duty to achieve the total liberation of Africa the peoples of which are still struggling for their dignity and genuine independence and undertaking to eliminate colonialism, neo-colonialism, apartheid, Zionism and to dismantle aggressive foreign military bases and all forms of discrimination, particularly those based on race, ethnic group, colour, sex, language, religion or political opinions;

Reaffirming their adherence to the principles of human and peoples' rights and freedoms contained in the declarations, conventions, and other instruments adopted by the Organization of African Unity, the Movement of Non-Aligned Countries and the United Nations;

Firmly convinced of their duty to promote and protect human and peoples' rights and freedoms taking into account the importance traditionally attached to these rights and freedoms in Africa;

Have Agreed as Follows:

PART 1: RIGHTS AND DUTIES

CHAPTER I

Human and Peoples' Rights

Article 1.

The Member States of the Organization of African Unity, parties to the present Charter, shall recognize the rights, duties and freedoms enshrined in this Charter and shall undertake to adopt legislative or other measures to give effect to them.

Article 2.

Every individual shall be entitled to the enjoyment of the rights and freedoms recognized and guaranteed in the present Charter without distinction of any kind such as race, ethnic group, colour, sex, language, religion, political or other opinion, national and social origin, fortune, birth or other status.

Article 3.

1. Every individual shall be equal before the law.
2. Every individual shall be entitled to equal protection of the law.

Article 4.

Human beings are inviolable. Every human being shall be entitled to respect for his life and the integrity of his person. No one may be arbitrarily deprived of this right.

Article 5.

Every individual shall have the right to the respect of the dignity inherent in a human being and to the recognition of his legal status. All forms of exploitation and degradation of man, particularly slavery, slave trade, torture, cruel, inhuman or degrading punishment and treatment shall be prohibited.

Article 6.

Every individual shall have the right to liberty and to the security of his person. No one may be deprived of his freedom except for reasons and conditions previously laid down by law, in particular, no one may be arbitrarily arrested or detained.

Article 7.

1. Every individual shall have the right to have his cause heard. This comprises:
 - a) The right to an appeal to competent national organs against acts violating his fundamental rights as recognized and guaranteed by conventions, laws, regulations and customs in force;
 - b) The right to be presumed innocent until proved guilty by a competent court or tribunal;
 - c) The right to defense, including the right to be defended by counsel of his choice;
 - d) The right to be tried within a reasonable time by an impartial court or tribunal.
2. No one may be condemned for an act or omission which did not constitute a legally punishable offense at the time it was committed. No penalty may be inflicted for an

offense for which no provision was made at the time it was committed. Punishment is personal and can be imposed only on the offender.

Article 8.

Freedom of conscience, and the profession and free practice of religion, shall be guaranteed. No one may, subject to law and order, be submitted to measures restricting the exercise of these freedoms.

Article 9.

1. Every individual shall have the right to receive information.
2. Every individual shall have the right to express and disseminate his opinions within the law.

Article 10.

1. Every individual shall have the right to free association provided that he abides by the law.
2. Subject to the obligation of solidarity provided for in Article 29 no one may be compelled to join an association.

Article 11.

Every individual shall have the right to assemble freely with others. The exercise of this right shall be subject only to necessary restrictions provided for by law, in particular those enacted in the interest of national security, the safety, health, ethics and rights and freedoms of others.

Article 12.

1. Every individual shall have the right to freedom of movement and residence within the borders of a State provided he abides by the law.
2. Every individual shall have the right to leave any country including his own, and to return to his country. This right may only be subject to restrictions provided for by law for the protection of national security, law and order, public health or morality.
3. Every individual shall have the right, when persecuted, to seek and obtain asylum in other countries in accordance with the laws of those countries and international conventions.
4. A non-national legally admitted in a territory of a State party to the present Charter may only be exiled from it by virtue of a decision taken in accordance with the law.
5. The mass expulsion of non-nationals shall be prohibited. Mass expulsion shall be that which is aimed at national, racial, ethnic or religious groups.

Article 13.

1. Every citizen shall have the right to participate freely in the government of his country, either directly or through freely chosen representatives in accordance with provisions of the law.
2. Every citizen shall have the right of equal access to public service of his country.
3. Every individual shall have the right of access to public property and services in strict equality of all persons before the law.

Article 14.

The right to property shall be guaranteed. It may only be encroached upon in the interest of public need or in the general interest of the community and in accordance with the provision of appropriate laws.

Article 15.

Every individual shall have the right to work under equitable and satisfactory conditions, and shall receive equal pay for equal work.

Article 16.

1. Every individual shall have the right to enjoy the best attainable state of physical and mental health.
2. States parties to the present Charter shall take the necessary measures to protect the health of their people and to ensure that they receive medical attention when they are sick.

Article 17.

1. Every individual shall have the right to education.
2. Every individual may freely take part in the cultural life of his community.
3. The promotion and protection of morals and traditional values recognized by the community shall be the duty of the State.

Article 18.

1. The family shall be the natural unit and basis of society. It shall be protected by the State which shall take care of its physical and moral health.
2. The State shall have the duty to assist the family which is the custodian of morals and traditional values recognized by the community.
3. The State shall ensure the elimination of every discrimination against women and also ensure the protection of the rights of the woman and the child as stipulated in international declarations and conventions.
4. The aged and the disabled shall also have the right to special measures of protection in keeping with their physical or moral needs.

Article 19.

All people shall be equal; they shall enjoy the same respect and shall have the same rights. Nothing shall justify the domination of a people by another.

Article 20.

1. All people shall have the right to existence. They shall have the unquestionable and inalienable right to self-determination. They shall freely determine their political status and shall pursue their economic and social development according to the policy they have freely chosen.
2. Colonized or oppressed peoples shall have the right to free themselves from the bonds of domination by resorting to any means recognized by the international community.
3. All peoples shall have the right to the assistance of the States parties to the present Charter in their liberation struggle against foreign domination, be it political, economic or cultural.

Article 21.

1. All peoples shall freely dispose of their wealth and natural resources. This right shall be exercised in the exclusive interest of the people. In no case shall a people be deprived of it.
2. In case of spoliation the dispossessed people shall have the right to the lawful recovery of its property as well as to an adequate compensation.
3. The free disposal of wealth and natural resources shall be exercised without prejudice to the obligation of promoting international economic cooperation based on mutual respect, equitable exchange and the principles of international law.
4. States parties to the present Charter shall individually and collectively exercise the right to free disposal of their wealth and natural resources with a view to strengthening African unity and solidarity.
5. States parties to the present Charter shall undertake to eliminate all forms of foreign economic exploitation, particularly that practiced by international monopolies, so as to enable their peoples to fully benefit from the advantages derived from their national resources.

Article 22.

1. All peoples shall have the right to their economic, social and cultural development with due regard to their freedom and identity and in the equal enjoyment of the common heritage of mankind.
2. States shall have the duty, individually or collectively, to ensure the exercise of the right to development.

Article 23.

1. All peoples shall have the right to national and international peace and security. The principles of solidarity and friendly relations implicitly affirmed by the Charter of the United Nations and reaffirmed by that of the Organization of African Unity shall govern relations between States.
2. For the purpose of strengthening peace, solidarity and friendly relations, States parties to the present charter shall ensure that:
 - a) any individual enjoying the right of asylum under Article 12 of the present Charter shall not engage in subversive activities against his country of origin or any other State party to the present Charter;
 - b) their territories shall not be used as bases for subversive or terrorist activities against the people of any other State party to the present Charter.

Article 24.

All peoples shall have the right to a general satisfactory environment favorable to their development.

Article 25.

States parties to the present Charter shall have the duty to promote and ensure through teaching, education and publication, respect of the rights and freedoms contained in the present Charter and to see to it that these freedoms and rights as well as corresponding obligations and duties are understood.

Article 26.

States parties to the present Charter shall have the duty to guarantee the independence of the courts and shall allow the establishment and improvement of appropriate national institutions entrusted with the promotion and protection of the rights and freedoms guaranteed by the present Charter.

CHAPTER II

Duties

Article 27.

1. Every individual shall have duties towards his family and society, the State, and other legally recognized communities and the international community.
2. The rights and freedoms of each individual shall be exercised with due regard to the rights of others, collective security, morality, and common interest.

Article 28.

Every individual shall have the duty to respect and consider his fellow beings without discrimination, and to maintain relations aimed at promoting, safeguarding and reinforcing mutual respect and tolerance.

Article 29.

The individual shall also have the duty:

1. To preserve the harmonious development of the family and to work for the cohesion and respect of the family, to respect his parents at all times, to maintain them in case of need;

2. To serve his national community by placing his physical and intellectual abilities at its services;
3. Not to compromise the security of the State whose national or resident he is;
4. To preserve and strengthen social and national solidarity, particularly when the latter is threatened;
5. To preserve and strengthen the national independence and the territorial integrity of his country and to contribute to its defense in accordance with the law;
6. To work to the best of his abilities and competence, and to pay taxes imposed by law in the interest of the society;
7. To preserve and strengthen positive African cultural values in his relations with other members of the society, in the spirit of tolerance, dialogue and consultation and, in general, to contribute to the promotion of the moral well being of society;
8. To contribute to the best of his abilities, at all times and at all levels to the promotion and achievement of African unity.

PARTS II AND III...

...The remainder of this document deals primarily with the establishment of a Commission on Human and Peoples' Rights and the manner in which it will operate.

Adopted by the Organization of African Unity, Nairobi, Kenya, 1981

CARTOONS

Overview: This activity involves students in the interpretation and evaluation of cartoons that deal with human rights themes.

Objectives:

- To identify biases and perspectives presented in cartoons about human rights
- To articulate and clarify students' own beliefs through an analysis of cartoons
- To create cartoons which reflect students' personal views regarding human rights issues

Grade Level: 7-12

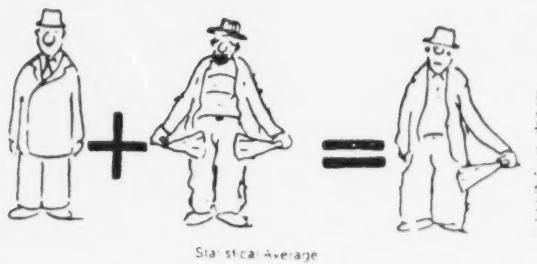
Time: One to two class periods

Materials: Handout #10, "Cartoons," (5 pages, beginning on page 40)
Handouts #3, #4, or #5, "Universal Declaration of Human Rights,"
beginning on pages 10, 14, or 18
Handout #6, "U. S. Bill of Rights," page 19

Procedures:

1. Distribute Handout #10 to the class. Assign a few cartoons to each student and ask them to record their answers to the questions below.
 - Which human rights issues are being addressed? (Have students refer to the "Universal Declaration of Human Rights," Handouts #3, #4, or #5 or the U. S. Bill of Rights, Handout #6.)
 - What is the cartoonist's perspective?
 - Which cartoons do you agree with and why?
 - What evidence can you present to support or challenge the cartoonist's position?
 - What country (or countries) might the cartoonist be referring to?
 - What are some of the techniques used by the cartoonists to express their ideas (reversal, exaggeration, distortion, captions)?
2. Discuss student answers to the above questions.
3. As homework, have students create their own cartoons focusing on rights issues. They might select an issue from their own school, community, nation, or global arena. They might draw their own cartoons or select a cartoon from the newspaper, erase or block out the existing dialogue, and write their own in its place.
4. Have students present their cartoons in class and explain their perspectives.
5. Post cartoons around the room or on the school bulletin board.
6. Have students monitor the cartoon pages of their newspaper throughout the year for human rights themes. Reserve a special place on the bulletin board for them. In this way, you and your students can also be creating a pool of cartoons from which you can draw in future years.

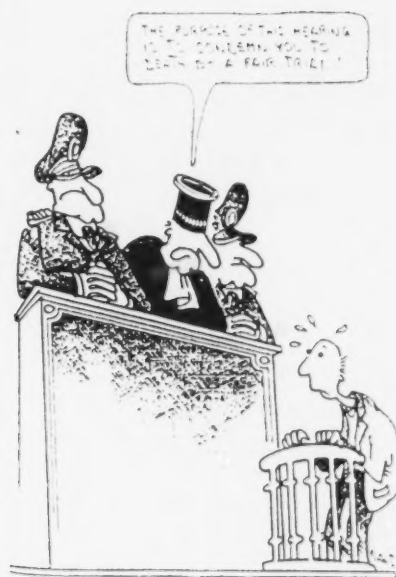
CARTOONS



World Press Review. Reprinted by permission.



Christian Science Monitor. Reprinted by permission.



Paris: L'Espresso, 1981. Paris: L'Espresso, 1981.

From *Human Rights: Questions and Answers*. ©UNESCO, 1981. Reprinted by permission of UNESCO.



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"-THEN TOO WE CONSIDERED A REVISED RESOLUTION SETTING UP A SPECIAL FUND PROVIDING A CHANNEL THROUGH WHICH, HOPEFULLY THE OIL PRODUCING COUNTRIES AS WELL AS THE EXPORTING NATIONS WOULD CONTRIBUTE ENOUGH MONEY AND EXPERTISE TO, OH, SAY THREE OR FOUR YEARS BEGIN REALLY MASSIVE SHIPMENTS OF GRAIN....."

Don Wright, *The Miami News*, 11/15/74. Reprinted by permission.



Mike Keefe, *The Denver Post*, 3/5/86. Reprinted by permission.



Tony Auth, *Burlington Free Press*, 6/2/86. Used by permission.

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CROSSWORD JUSTICE

Overview: This activity provides a respite from more traditional modes of learning while still challenging students to think about human rights issues and to expand their knowledge.

Objectives:

- To apply knowledge that will solve a puzzle
- To obtain new information about human rights/justice issues

Grade Level: 9-12

Time: One class period plus follow-up assignments

Materials: Handout #11, "Crossword Justice," (2 pages, beginning on page 48)
Dictionary and thesaurus (optional)

Procedures:

1. Distribute Handout #11, "Crossword Justice," to each student. Point out that the major theme of the puzzle is justice, which can include the topics of laws, rights, and organizations. As with most puzzles, there are a few words which do not address this theme that were included to complete its construction.

2. Students might attempt this as a homework assignment. If done in class, students might prefer to work in groups where they can brainstorm together.

Note: It is doubtful that students will know certain items. They will probably need some help from you. These are:

#30 Across: ETA (Basque Separatist Group in Spain),

#31 Across: Tutsi (Tall Burundi Ethnic Group),

#21 Down: OSS (Office of Strategic Services in World War II).

Follow-up: After students have completed the puzzle, you might continue with some of the following activities:

1. Have students identify those answers in the puzzle that refer to articles in the Universal Declaration of Human Rights. You may wish to refer to Handout #3, #4, or #5.

2. Have students conduct research to find out more about the people, places, organizations, and practices which appear in the puzzle.

People: Anne Frank, Robin Hood, Archbishop Desmond Tutu, John Brown, Antolý Shcharansky, Harriet Tubman, Winnie Mandela, Dwight Eisenhower, Abraham Lincoln, Jefferson Davis, Idi Amin, Mahatma Gandhi

Organizations:

BIA	(Bureau of Indian Affairs)
CIA	(Central Intelligence Agency)
ANC	(African National Congress)
ETA	(means Land and Liberty in Basque language)
ACLU	(American Civil Liberties Union)
KGB	(former Soviet Security Police)
SS	(Nazi Storm troopers)
PLO	(Palestine Liberation Organization)
OSHA	(Occupational Safety and Health Administration)

OSS	(Office of Strategic Services, World War II)
AI	(Amnesty International)
AIM	(American Indian Movement)
NRA	(National Rifle Association)
INS	(Immigration and Naturalization Service)

Others:

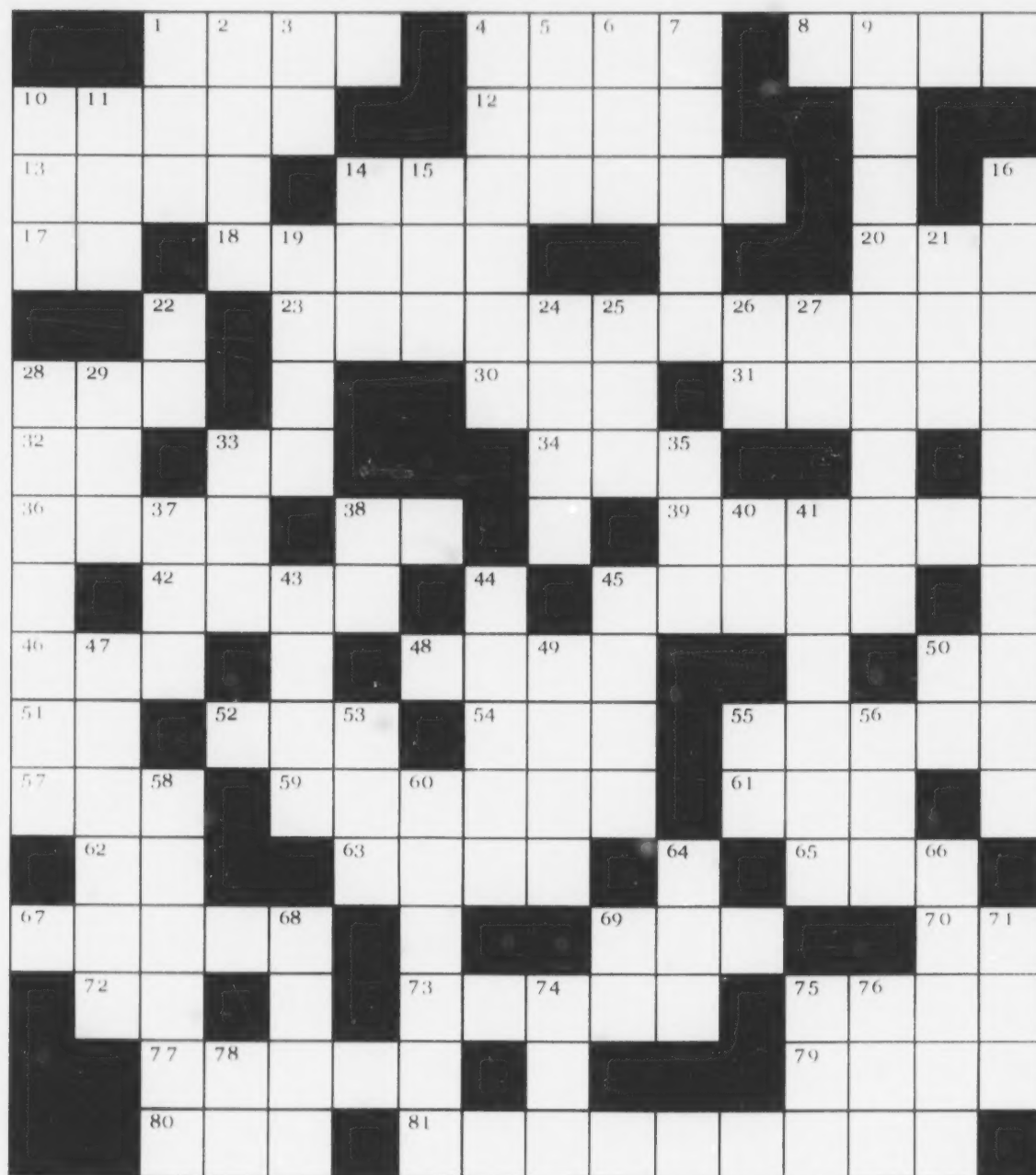
ERA	(Equal Rights Amendment)
Mau Mau	(Kenyan Nationalist Movement, 1950s)
Ellis Island	(immigrant entry point)
Tutsi	(Burundi ethnic group)
Apartheid	
Jim Crow	
Underground railway	

3. Have students create their own puzzles. Encourage them to start small.

Answers are on the following page.

		1 J	2 U	3 S	T		4 W	5 I	6 S	7 E		8 A	9 N	N	E
10 P	11 R	E	S	S			12 I	K	O	N			U		
13 L	A	W	S		14 A	15 M	N	E	S	T	Y		T		16 A
17 O	N		18 R	19 O	B	I	N			E			20 R	21 O	D
		22 D		23 S	E	X	I	24 S	25 M-	R	26 A	27 C	I	S	M
28 T	29 E	A		H			30 E	T	A		31 T	U	T	S	I
32 O	R		33 S	A			34 O	N	35 E				I		T
36 R	A	37 C	E		38 N	O		P		39 R	40 E	41 V	O	L	T
T		42 S	T	43 A	Y		44 R		45 L	A	T	I	N		A
46 U	47 S	A		M		48 L	I	49 F	E			C		50 A	N
51 R	T		52 B	I	53 A		54 G	A	S		55 A	T	56 T	I	C
57 E	A	58 T		59 N	I	60 G	H	T	S		61 C	I	A		E
	62 R	R			63 M	A	T	E		64 I		65 M	R	66 S	
67 E	V	I	C	68 T		N			69 A	N	C			70 L	71 A
	72 E	A		H		73 D	R	74 U	G	S		75 S	76 T	A	R
		77 L	78 E	A	S	H		N				79 L	O	V	E
		80 S	A	W		81 I	N	O	C	U	L	A	T	E	

CROSSWORD JUSTICE



Note: (i) after an item indicates initials

ACROSS

1. Fair
4. Description of King Solomon
8. Author of diary during Nazi occupation
10. A freedom for journalists
12. Symbol of worship (variant spelling)
13. Congress passes them
14. Pard. "
17. "Peace ____ earth"
18. He stole from rich
20. NRA's concern (slang)
23. Against women and black people (two words)
28. Boston rights party
30. Basque (Spain) rebel group (i)
31. Tall African people
32. "Give me liberty ____ give me death"
33. Archbishop Tutu's homeland (i)
34. "____ nation indivisible"
36. Basis for apartheid laws
38. World of protest
39. John Brown led one
42. ____ of execution
45. Language of Roman law
46. Founded in 1776 (i)
48. Most basic right
50. ____ atoly Shcharansky, former Soviet dissident
51. Political leaning (abbr.)
52. Administers Native American affairs (i)
54. Death penalty aid
55. Hiding place for escaped slaves
57. Need of the hungry
59. Death squad's time
61. Government information gatherers
62. Tubman's underground route (i)
63. Companion in jail
65. Woman's marriage identification
67. Landlord act against tenants
69. South African freedom fighters (i)
70. Half of American Civil Liberties Union (i)
72. Region of Mau Mau rebellion (i)
73. Cannabis and Heroin
75. Part of "Old Glory"
77. Law for dogs
79. What the world needs
80. What the witness did
81. Protect from disease

DOWN

1. Denied emigration by former USSR
2. Former home of KGB (i)
3. Nazi storm troopers (i)
4. ____ Mandela
5. He sent troops to Little Rock (1956)
6. Help! (i)
7. Act by immigrants
9. Proper diet
10. Seeks Middle East homeland (i)
11. What escaped slaves did
14. Issued Emancipation Proclamation
15. Jim Crow opposed ____ of races
16. Occurred at Ellis Island
19. Agency protecting workers' health and safety (i)
21. U. S. intelligence agency during World War II (i)
22. Prosecutes cases (i)
24. Order to drivers
25. "Declaration of the Rights of ____"
26. "Bury my Heart ____ Wounded Knee"
27. Other half of 70 Across (i)
28. Electric shocks, rack, e.g.
29. Asserts rights for women
33. ____ aside lower court decision
35. Epoch or period
37. Jefferson Davis' nation (i)
38. Home of United Nations (i)
40. Extraterrestrial immigrant
41. Sufferer from crime
43. Former Ugandan tyrant
44. Freedom of speech is one
45. Women's income compared to men's
47. What undernourished do
49. Exile is the ____ of dictators
50. Worldwide human rights group (i)
53. Native American rights group (i)
55. Electric chair current (i)
56. ____ and feather
58. Part of due process
60. Nonviolent Indian leader
64. Halts flow of "illegals" (i)
66. Brought from Africa
68. U. S.-USSR détente
69. Highest U. S. law enforcer (i)
71. "All men ____ created equal"
74. International organization for all nations (i)
75. Association for those who talk with hands(i)
76. Child
78. Same as 72 Across

RIGHTS IN CONFLICT: A PART OF OUR LIVES

Overview: Conflicts regarding human rights don't just take place "out there," in other countries, involving other people. They also occur "back here," in our communities, sometimes involving ourselves. This activity helps students examine conflicts involving rights and explore their possible resolutions. (*Note:* The activity is easily adaptable to a focus on human rights conflicts around the world.)

Objectives:

- To identify which rights are at issue in the newspaper articles provided
- To identify the rights that are guaranteed by the U. S. Constitution and asserted in the Universal Declaration of Human Rights and those that are not.
- To consider strategies for resolving conflicts involving rights
- To recognize situations that involve rights in conflict

Grade Level: 7-12

Time: Two to three class periods

Materials: Handout #12, "Rights in Conflict," (8 pages, beginning on page 52)
Handout #3, #4, or #5, "Universal Declaration of Human Rights,"
beginning on pages 10, 14, or 18
Handout #6, "U. S. Bill of Rights," page 19

Procedures:

1. Distribute articles from Handout #12, "Rights in Conflict." Ask students to read them and answer the questions below. Assigning one or two articles to small groups of students may be particularly effective.
2. Indicate to students that they should consider three types of rights conflicts as they participate in this activity. Firstly, there are rights conflicts between individuals or groups when each side asserts rights principles to support its position. Secondly, there are rights conflicts where an individual, group, or organization acts according to some rights principle that appears to be in opposition to a particular law. Thirdly, there are rights conflicts where the principles that are declared to be values of the nation (that is, what we claim to stand for) are contrary to what takes place in the society.
3. Write the following questions on the chalkboard while the students are reading. Before they move into groups, ask students to jot down answers to the questions for the articles they have just read. Then have them move into groups to discuss their responses.
 - What is the nature of the conflict? What are the arguments on each side?
 - Which rights are being asserted, achieved, or protected? Which rights are being violated or denied?
 - Which rights at issue are guaranteed by the U. S. Constitution?
 - Which rights at issue can be found in the Universal Declaration of Human Rights?
 - Which side in the conflict do you think has the strongest claims? Are all claims equally valid?

- Are there concerns other than those relating to rights, such as respect, caring, and human dignity, that need to be considered when reaching a decision?
 - What might be done to resolve the conflict? Is it a fair resolution to the problem? What are its strengths and weaknesses? Which do you consider most fair?
4. Have each group report to the class on a different one of the articles, summarizing the issues, identifying the rights conflicts, and indicating how the group thought the conflict might be resolved.
 5. Point out to students that many conflicts in the world involve competing assertions by different groups about what they claim are their rights. This partially explains why some conflicts continue for years and are so difficult to resolve.
 6. Continue this activity in one of two ways:
 - a. Draw on the following questions to move into a discussion of rights conflicts in students' own lives: What experiences have you had, or has your community had, where rights have been in conflict? What are important rights issues in your community? Were these questions involving human rights found in UDHR? How were the issues resolved, if at all? If this situation is ongoing, what suggestions do you have about how to resolve it?
 - b. Have students look for newspaper or magazine articles that describe conflicts that are rooted in competing rights claims. Alert students to the fact that articles might not refer specifically to rights themes. It will be their responsibility to make those connections. Have them draw on the Bill of Rights and UDHR to identify rights principles.

In either case, have them use the questions from #3 above to analyze the situations.

RIGHTS IN CONFLICT

ARTICLE #1

NYC School Uniform Proposal Sparks Debate & Questions

By Jacques Steinberg

February 11, 1998. © Copyright 1998 The New York Times Company. Reprinted by permission.

NEW YORK -- In perhaps the most diverse and expressive city in the nation, the talk in public elementary school classrooms Tuesday often centered on what it would be like if everyone were compelled to dress the same.

That's what Board of Education President William C. Thompson Jr. proposed Monday, following the lead of hundreds of schools across the country. And his plan to require uniforms in the elementary grades in New York, beginning in the fall of 1999, quickly gained political momentum Tuesday, as other members of his board seized on the idea as a means to control student behavior, eradicate the visible differences between rich and poor children, and foster school pride.

Numerous...questions about the plan went unanswered...including what if any financial impact it would have on parents; whether it would pass legal muster and whether, in limiting the program to elementary schools, Thompson had left out those students who might arguably benefit from it the most: high-schoolers who have sometimes resorted to violence or theft to secure pricey items like Nike high-top sneakers, Timberland boots and oversized Tommy Hilfiger shirts.

While there has been no definitive research linking the wearing of uniforms to improved student achievement, evidence gathered in Long Beach over the last four years has suggested that requiring uniforms through eighth grade contributed to a drop in school crime and a rise in attendance.

Though there have been surprisingly few legal challenges to such policies around the country, Norman Siegel, the executive director of the New York Civil Liberties Union, said he would be eager to consider such a case if a student came forward to complain. "A student's choice of dress is an expressive activity," he said. "It should be no concern to the school."

ARTICLE #2

Divided College Prepares for Visit by Controversial Black Professor

By Karen W. Arenson

April 1, 1998. © Copyright 1998 The New York Times Company. Reprinted by permission.

NEW YORK -- A scheduled visit to the College of Staten Island on Wednesday evening by Leonard Jeffries, the City College black studies professor known for his anti-Semitic and anti-white views, is roiling both the campus and Jews.

Students and the militant Jewish Defense Organization are planning to protest the visit, which came at the invitation of the college's student government.

William Wharton, the student government president, and Jeffries both said they had received threats from the Jewish organization. "I got calls saying that I should expect physical violence to be carried out against me," Wharton said. "They threatened my life."

The Jewish organization denied the accusations. Mordechai Levy, the group's national director, said his group had threatened "to make life miserable" for Jeffries and those who invited him to speak but had not threatened any physical violence. "Free speech ends when bigotry begins," he said. "Academic freedom does not mean the right to teach or preach hate, and Jeffries is doing both."

...Jeffries said on Tuesday that his freedom of speech had become the issue at the College of Staten Island. "Academic freedom and the right of speech is the story," he said in a telephone interview, adding that he had received death threats from the Jewish Defense Organization. "We haven't called for the death of anyone," he said.

Springer, the college president, has said that she and her administration "strenuously opposed Jeffries' views on a variety of issues crucial to our society," but that there were no grounds for not allowing him to speak, because she believed in the principles of the First Amendment and because the student government had followed the university's procedures for inviting speakers.

ARTICLE #3

Boy Scouts Violated Bias Law, Court Rules

By Robert Hanley

March 3, 1998. © Copyright 1998 The New York Times Company. Reprinted by permission.

HACKENSACK, N. J. -- Holding that the Boy Scouts are essentially a public accommodation like a hotel or restaurant, a New Jersey appeals court ruled Monday that the organization violated the state's anti-discrimination law by ousting a gay Eagle Scout.

A divided three-judge court ruled that because the Scouts openly recruited members from among millions of boys nationwide and because its troops met in public places like churches and firehouses, it was covered by the discrimination law and thus could not exclude anyone because of his sexual orientation.

But the majority went well beyond the dry examination of the law, praising the former Scout, James Dales, and saying he had upheld some ideals of the Scout Law for being candid about his sexuality and pressing his legal fight. The judges also criticized the notion that gay Scoutmasters would be unfit to guide young Scouts.

"There is absolutely no evidence before us, empirical or otherwise," the majority wrote, "supporting a conclusion that a gay Scoutmaster, solely because he is homosexual, does not possess the strength of character necessary to properly care for, and to impart BSA humanitarian ideals to young boys in his charge. Nothing before us even suggests that a male, simply because he is gay, will somehow undermine BSA's fundamental beliefs and teachings. The plaintiff's exemplary journey through the BSA ranks as testament enough that these stereotypical notions about homosexuals must be rejected."

The lawyer for the Boy Scout's national headquarters, George Davidson of New York City, said the organization would appeal the ruling to the New Jersey Supreme Court. Monday's ruling was one of a number of recent cases around the country challenging a 1978 Scout policy that declared homosexuals cannot be Scout members or leaders.

Dale, a 1993 graduate of Rutgers University, praised the judges for "standing up against bigotry and discrimination." Being kicked out of the Scouts, Dale said, contradicted all he was taught in 11 years of Scouting and inspired him to fight in court. "They taught me to stand up for what was right and be a leader, and that's what I did," he said.

ARTICLE #4

Town Makes Deal to Avoid Klan Rally

By Andrew Buchanan, The Associated Press

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CICERO, ILLINOIS -- Cicero, a gritty blue collar Chicago suburb once seen as a hotbed of racism, cut a \$10,000 deal with the Ku Klux Klan to head off a KKK rally that officials feared would trigger violence.

The town arranged for a \$10,000 contribution, pledged by an anonymous donor, to pay for [printing and distribution of] Klan literature. In exchange, the Klan called off the rally, which had been set for Saturday.

"I guess it could be deemed extortion in one sense, but I don't see it that way," Cicero Police Superintendent David Niebur said Thursday. "I think this is really a sensible solution under the circumstances."

Cicero's racial tensions date back many decades. During the civil rights era, the Rev. Martin Luther King Jr., likened Cicero to Selma, Alabama. In 1985, President Reagan canceled a visit after racial tensions flared.

ARTICLE #5

Children's First Amendment Rights Lost in the Filtering Debate

by Carl S. Kaplan

March 6, 1998. © Copyright 1998 The New York Times Company. Reprinted by permission.

Senator John McCain's bill seeking to require that schools and libraries filter Internet smut as a condition for obtaining new Federal telecommunications subsidies dramatizes the stepped-up government efforts to separate children from indecent material in cyberspace...

The extensive library filtering policy of Loudoun County, Virginia, is now being challenged in a cutting-edge lawsuit by some local library patrons.

But lurking behind these controversies and public debates is a simple question with no clear answer: Do children have a First Amendment right to obtain indecent materials? The question is an important one, legal experts say, because the stronger the rights of children to the broad category of indecent materials, the harder it is to justify government filtering schemes in places where children gather, like schools and children's terminals in libraries.

It's crystal clear that adults have a constitutional right to books, magazines and websites that are indecent—material that is sexually explicit but not so extreme that it falls under the legal definition of obscenity. The Supreme Court said so in the landmark Internet case of *Reno v. ACLU*. There the court struck down certain provisions of the Communications Decency Act because, in part, the law aimed at protecting children from cyberporn spilled over to violate the rights of adults to indecent materials.

At least one leading constitutional scholar believes children have diminished rights to indecent material. "Children don't have the same First Amendment rights as adults, though they do have some First Amendment rights," William W. Van Alstyne, a professor at Duke University School of Law, explained. Children's speech rights "are diminished in direct proportion to youth--the younger the child, the greater degree of permissible regulation of what they may have access to," he said.

Chris Hansen, a senior lawyer with the ACLU who specializes in Internet matters, thinks that children have strong rights to obtain valuable material, such as AIDS information and art of nudes--even if it might be sexually explicit and offensive to some people. He added that all filtering programs inadvertently block material that is not indecent and constitutionally protected. "So if you force kids onto machines that are filtered, the odds are high that you will be depriving them of access to information that everybody would agree they should see," he said.

ARTICLE #6

Court Hears HIV, Disability Case: Dentist appeals ruling over treating infected patient

by Laurie Asseo, Associated Press

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WASHINGTON -- In a test of disability rights, Supreme Court justices sparred Monday over whether HIV-infected people should be considered disabled because of dangers involved in sex and childbearing.

The lawyer for Maine dentist Randon Bragdon argued that Bragdon did not illegally discriminate against an HIV-infected woman by refusing to treat her at his office.

The patient, Sidney Abbott, suffers no AIDS symptoms and therefore is not protected by the Americans with Disabilities Act, attorney John McCarthy said.

Abbott's lawyer said lower courts correctly found that Bragdon violated the law, which bars discrimination against the disabled in jobs, housing and public accommodations.

The law--responsible for such aids as wheelchair ramps at public places--says people are disabled if they have a physical or mental impairment that "substantially limits one or more major life activities."

HIV-infected people should always be considered disabled because the contagious and fatal nature of Acquired Immune Deficiency Syndrome severely limits their abilities to have sex and bear children, said Abbott's attorney, Bennett Klein.

Some justices disputed whether HIV infection really creates such a limit. Justices David Souter and Antonin Scalia suggested an HIV-infected person faces a moral choice rather than an actual physical limit on his ability to have children. "I'm not sure that's what the statute is talking about," Souter said.

However, Justice Anthony Kennedy said that if a person with highly infectious tuberculosis stays away from other people, "we don't just call it a moral choice."

Someone with bubonic plague would be considered disabled, Justice Stephen Breyer said.

Bragdon's lawyer said the disability law aims to protect people whose disabilities affect their "day-to-day independent living and economic self-sufficiency," not HIV-infected people who suffer no symptoms. The disability-rights law says disabled people can be treated differently if they pose a "direct threat to the health or safety of others."

"Dr. Bragdon believes that when he provides a service in the face of the risk of death he should be allowed to take additional precautions" such as insisting on filling Abbott's cavity at a hospital, McCarthy said.

A decision is expected by July.

ARTICLE #7

Field Toilets for Migrant Workers Rejected: Colorado won't order farmers to provide field toilets for migrant workers.

by Michelle P. Fulcher

March 13, 1986. Denver Post Capitol Bureau, *The Denver Post*. Reprinted by permission.

A bill requiring farmers to provide toilets, hand-washing facilities and fresh water to field workers was rejected Wednesday by the House Agriculture Committee in a 7-3 vote.

Members argued during an often combative hearing that financially troubled farmers can't afford field toilets and that migrants often don't use the facilities when provided. "None of us would allow any member of our family to work under such conditions," said Rep. Bonnie Allison, an Edgewater Republican who sponsored HB 1089.

Medical experts said unsanitary field conditions spread disease among farm workers, and endanger consumers who buy fruits and vegetables in their local grocery stores.

But members of the committee, many of them farmers and ranchers, were clearly against the bill. Committee Chairman Walt Younglund, a New Raymer Republican, led the charge.

He repeatedly asked the bill's supporters whether they appreciated the low cost of food, and chided them for thinking that farmers, in a weak market, could pass the cost of a toilet--estimated at \$55 to \$75 a month--on to consumers.

"How many more people are we going to put out of business because of their continued increased costs?" Younglund asked George Thomasson of the Colorado Medical Society, one of the groups backing the bill.

And he pressed Donann Bottolfson, a Colorado Department of Health worker who supervised a survey of sanitary conditions in farm fields, about who would enforce a provision requiring workers to use the proposed facilities.

Bottolfson said supervisors in the farm fields would ensure compliance, like construction foremen who make sure their workers wear hard hats.

"Isn't that a pretty unfair comparison--the construction worker and one who lives in a dug-out down in Mexico or around El Paso?" Younglund retorted. "My point is, you're talking about a different class of people. You're talking about pretty much people that are here most of the time in construction, aren't you?"

Younglund's remarks drew hisses in the crowded hearing room. "I believe, I personally believe, that if these facilities are provided they will be used," Bottolfson replied.

Bottolfson said a survey made last summer showed that 79 percent of the farms didn't have toilet facilities, 68 percent didn't make drinking water available and 98 percent provided no handwashing facilities.

As a result, Thomasson said, farm workers are prone to digestive diseases that can be fatal to children and sharply reduce productivity in adults.

ARTICLE #8

Moslem Charged with Cruelty in Slaughter of Sheep

by Bill Dyers, Denver Post Staff Writer

March 21, 1986. *The Denver Post*. Reprinted by permission.

ARVADA -- A devout Moslem has been charged with cruelty to animals for slaughtering sheep in his backyard in keeping with his religion's sacred procedure.

Shah Wali Aryan, a 35-year-old native of Afghanistan who runs his own restaurant, faces arraignment in Arvada Municipal Court April 11.

Aryan, who has lived in the United States for seven years, said he told police he considers the summons he received a violation of religious rights guaranteed by the U.S. Constitution.

"I'm not going to change my religion because of your laws," he said he told police. A court official said the maximum penalty for conviction on the cruelty-to-animals charge is \$300.

Police Sgt. Roger Rountree said animal control authorities took a complaint March 12 that the slaughter was occurring at 7851 Teller St. Looking over a fence, an animal control officer saw three people skinning a dead sheep, Rountree said. The officer called police.

Rountree said Aryan and two relatives were in the yard, where there were three dead sheep and seven live ones.

He said Aryan told officers his religion dictates that the faithful eat only meat slaughtered in the holy Moslem way. That means facing the animal toward Mecca, slitting its throat, holding it while it bleeds out, which takes 1 to 1 1/2 minutes, and saying religious words, Aryan said.

Rountree said police told him not to slaughter in his yard any more and to take the live sheep out of the city.

S. B. Huda Bokhari of Aurora, former president of the Colorado Muslim Society, said accounts of the slaughter method by Aryan and police appear to conform with sacred practice, which "is basically the same" as the Kosher method of slaughtering by Orthodox Jews.

He said any Moslem may conduct the slaughter by slitting the animal's throat with a knife so it opens the aorta, but doesn't sever it. The animal then must be allowed to bleed fully while the Moslem proclaims it is being sacrificed in Allah's name.

Shooting or stunning the animal first are impractical, he said, because Moslem law dictates it must be bled thoroughly. Aryan added that Moslems consider it cruel to hit the animal on the back of the head or shoot it.

Bokhari, noting that private slaughter "should not be obvious" because non-Moslems might object, said "it should be done in a slaughterhouse." He said some Denver area slaughterhouses let Moslems come in and kill animals in accord with their religion.

Aryan said he has "a big tall fence" around his yard. It is impossible to see over it even from the second-floor of neighboring houses. He blamed a curious woman neighbor for peeking through his fence and calling authorities.

RIGHTS, JUSTICE, AND POETRY

Overview: Rights and justice are themes found in literature and song throughout the world. This activity encourages students to reflect on messages presented in poetry (and songs) and to try their hands at writing a poem.

Objectives:

- To analyze poetry by writers from various nations that addresses themes related to rights and justice
- To reflect on themes and meanings in poetry in relation to the students' beliefs and feelings.
- To create a poem that expresses ideas and feelings related to rights and justice

Grade Level: 9-12

Time: One to three class periods

Materials: Handout #13, "Justice Poetry," (7 pages, beginning on page 62)

Procedures:

1. Have the class brainstorm as many different forms of the written word that can be used to express ideas about rights and justice. Have them generate a list of examples from songs, literature, (such as poetry and novels), journalism (such as editorials), graffiti, billboards, political advertisements, etc.
2. Introduce the use of poetry as an instrument for expressing such ideas by reading the following poem that was adapted from a prose statement:

First they came for the Jews
and I did not speak out--
because I was not a Jew

Then they came for the communists
and I did not speak out--
because I was not a communist.

Then they came for the trade unionists
and I did not speak out--
because I was not a trade unionist.

Then they came for me--
and there was no one left
to speak out for me.

Pastor Niemoeller
(Victim of the Nazis)

3. Ask students to analyze the poem by answering the following questions:
 - What is a major theme in this poem?
 - What is the writer saying about responsibility?

- Are there people you know (or have heard about) who seem to have a view similar to that expressed here?
 - Do you share this point of view?
4. Distribute Handout #13, "Justice Poetry," to the students. Assign one poem to each group of three to four students. Have them read silently and reflect on the questions below (Step 5) before they begin their discussion. The group activity is suggested because poetry is often intimidating to young people. Working together can help them overcome their reservations about poetry.
5. Ask students to consider the following questions as they read the poem:
- What is the theme of the poem? Where do you find it expressed most clearly?
 - What, specifically, is this poem saying about human rights, justice, and related themes?
 - What particular words or phrases bring out the poem's meaning most clearly?
 - Are there metaphors or images which reinforce the meaning? If so, what are they?
 - Which sentiment(s) in the poem do you agree with? Which ones do you disagree with?
 - Are there groups of people in this or another country that you believe would strongly agree or disagree with the sentiments expressed in this poem? Who are they and why do you believe that they would agree or disagree?
 - Does this poem remind you of any other works--other poems, songs, novels, plays--dealing with similar themes? If so, what are they? How are they alike or different?
6. After sufficient time in small groups, have each group report to the class. Have someone from each group read the poem aloud and have a spokesperson summarize the group's thoughts about the poem. Allow time for comments by other students.
7. Move from the discussion of the poems to the task of the students writing their own poems. Begin by having them generate a list of words related to justice which appear in the different poems. Write these on the chalkboard.
8. After ten to twenty words have been written on the chalkboard, ask each student to select five words he or she will use to form a basis for his or her poem.
9. Ask students to write a poem for homework by using the words they have chosen. They might draw from their own life experiences, reflect on a world event or condition, or create an imaginary situation.
10. At the next class meeting, have students read their poems to the class and then comment on why they selected particular themes.
11. These poems can be collected in a small book to be placed in the library, distributed to parents, and given to each student.

JUSTICE POETRY

Ain't I A Woman?*

That man over there say
a woman needs to be helped into carriages
and lifted over ditches
and to have the best place everywhere.
Nobody ever helped me into carriages
or over mud puddles
or gives me a best place...

And ain't I a woman?
Look at me
Look at my arm!
I have plowed and planted
and gathered into barns
and no man could head me...
And ain't I a woman?
I could work as much
and eat as much as a man--
when I could get to it--
and bear the lash as well
and ain't I a woman?
I have born 13 children
and seen most all sold into slavery
and when I cried out a mother's grief
none but Jesus heard me...
and ain't I a woman?
that little man in black there say
a woman can't have as much rights as a man
cause Christ wasn't a woman!
Where did your Christ come from?
From God and a woman!
Man had nothing to do with him!
If the first woman God ever made
was strong enough to turn the world
upside down, all alone
together women ought to be able to turn it
rightside up again.

by Sojourner Truth (U. S.)

* Published in *The Liberator* 22 (March 16, 1855). There is no exact copy of this speech given at the Women's Rights Convention in Akron, OH in 1852.

I Am Only One Person*

I am only one person
What can one person do?

Rosa Parks
Was just one person.
She said one word.
She said it on December 1, 1955.

One person
Said
One word.
She said it on a bus.
She said it to the bus driver.
On the Cleveland Street Bus
In Montgomery.

The bus driver said,
'Stand up, Nigger woman,
And give up your seat
To that white man!'

Rosa Parks,
One person
Said one word.
The word was 'No'

One woman
Said one word
And a nation
blushed!

One woman
Said one word
And a world talked!

One woman
Said one word
And the Supreme Court
Acted!

One woman
Said one word
And the buses were
Desegregated.

I am only one person.
What can one person do?

They put her in jail,
Because she didn't 'know her
Place.'
Because she didn't 'stay in
Her place.'
Because she was an 'uppity
Nigger.'

It was a Thursday
When she said
That One Word.

On Monday morning
The buses ran.
The Negroes walked.
Each white man had two seats.
Empty seats.
Symbols of a people,
Moved to walk
Moved to march
Moved to act
By the sound of
One woman's
One word,
'No!'

One woman
Said one word
And a nation
Blushed!

Author unknown

*From *Open Minds to Equality* by Nancy Schneidewind and Ellen Davidson, Englewood Cliffs, NJ: Prentice-Hall, 1983. Reprinted by permission.

Black, Brown, and White*

This little song that I'm singin' to you,
People, you know is true;
If you're black and gotta work for a livin',
Now, this is what they'll say to you.

CHORUS:

Says, if you was white, you're all right,
If you was brown, stick around,
But as you is black, get back, get back, get back.

I was in a place one night,
They was all having fun,
They was all buying beer and wine,
But they would not sell me none.

CHORUS:

They said, if you was white...

Me and a man was workin' side by side,
this is what it meant;
They was payin' him a dollar an hour,
They was payin' me fifty cents.

CHORUS:

They said, if you was white...

I helped build this country,
And I fought for it, too;
Now I guess that you can see
What a black man have to do.

CHORUS:

They said, if you was white...

I helped win sweet victory,
With my little plow and hoe;
Now I want you to tell me, brother,
What you goin' to do about the old Jim Crow?

CHORUS:

Now, if you was white...

by Big Bill Broonzy (U. S.)

* The Elektra Company, Warner Communications, New York, NY.

To Our Parents*

There are certain words,
Our own and others', we're used to--words we've used,
Heard, had to recite, forgotten,
Rubbed shiny in the pocket, left home for keepsakes,
Inherited, stuck away in the back-drawer,
In the locked trunk, at the back of the quiet mind.

Liberty, equality, fraternity.
To none will we sell, refuse or deny, right or justice.
We hold these truths to be self-evident.

I am merely saying--what if these words pass?
What if they pass and are gone and are no more...?
It took long to buy these words.
It took a long time to buy them and much pain.

by Stephen Vincent Benet (U. S.)

God to Hungry Child†

Hungry child,
I didn't make this world for you.
You didn't buy any stock in my railroad,
You didn't invest in my corporation.
Where are your shares in Standard Oil?
I made the world for the rich
And the will-be-rich
And the have-always-been-rich.
Not for you,
Hungry child.

by Langston Hughes (U. S.)

* From "Nightmare at Noon," *The Selected Works of Stephen Vincent Benet*, Vol. 1, Holt, Rinehart and Winston. ©1933 by Stephen Vincent Benet; copyright renewed 1961 by Rosemary Carr Benet. Reprinted by permission.

† Langston Hughes, *Good Moring Revolution*, 1938.

Palestinian*

Palestinian.
Palestinian is my name.
In a clear script,
On all battle fields.
I have inscribed my name,
Eclipsing all other titles.
The letters of my name cling to me,
Live with me, nourish me,
Fill my soul with fire
And pulse through my veins.
Palestinian,
Such is my name, I know.
It torments and grieves me,
Their eyes hunt me,
Pursue me, wound me.
For my name is Palestinian
And as they please
They have made me wander.
I have lived all my life
Without traits and features,
And as they pleased,
They gave me names and titles.
Jails with their gates flung wide
Summon me.

And in all the airports of the world
Are found my names and titles--
The lying wind carries me,
Disperses me.

Palestinian--
The name pursues me, lives with me;
Palestinian is my fate,
Clinging to me, reviving me.
Palestinian I am,
Though they trample me and my name;
Palestinian I am,
Though they betray me and my cause;
Palestinian I am,
Though they sell me in the market
For what they please,
For thousands of millions;
Palestinian I am,
Though to the gallows they drive me;
Palestinian I am,
Though to the walls they bind me,
Palestinian I am,
Though to the flames they cast me,
Palestinian I am.
I--what am I?
Without my name, Palestinian,
Without a homeland to live for,
To protect and be protected by?
I--what am I?
Answer me, answer me!

by Harun Hashim Raskid (Palestinian)

* © Mounah A. Khouri, 1974. Taken from *An Anthology of Modern Arabic Poetry*. The Regents of the University of California. Reprinted by permission.

Indians At The Guthrie*

wounded american indian
decorated with invented names ,
trade beads
federal contract numbers
pinups from national geographic
limps past the guthrie theater

wounded american indian
stops at attention on a plastic leg
blonde children
crossing in purple tapestries
review their castles
barricades on stage with reservation plans

rehearsing over screams from sand creek
flesh burned at mystic river
frozen ghost dancers
wounded tribes at wounded knee
hearts down in spiritual wars
summers overnight

sterno at dawn in bemidji
poison wine in gallup
cultural suicides downtown on the
reservations
wounded american indian
decorated with invented names
salutes with the wrong hand

theater treaties end in the dark
actors mount up
ride beside the buffalo bills of
kenwood
cultural westerns
new parties in the corporate hills

by Gerald Vizenor
(Anishinabe Chippewa, U. S.)

To A 12th Grandchild†

Don't stop the scream you got born with.
Resist, resist, and then resist.
And keep up that occasional smile
that lights your crib.

You can grow as old as Doctor DuBois
but follow your smile-scream syndrome
and you'll reach the Himalayas
of eternal unrest

by Walker Lowenfels (U. S.)

* Gerald Vizenor is a Professor of Native American Studies at the University of California.
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† From *The Writing On The Wall*, edited by Walter Lowenfels. ©1969 by Walter Lowenfels,
Garden City, New York: Doubleday, 1969. Reprinted by permission of Manna Lowenfels,
Literary Executive for the Estate of Walter Lowenfels.

Women*

No longer
are we gilded posies
engaging when compliant
exquisite when yielding
enchanted when submissive.
To hell it is our duty to go
to heaven permitted to follow.

and no longer
are we blossoms cast aside
downtrodden
selling our sweat for next to nothing
workers at half price
no security
no equality
only duty.

we have cried out
from behind the walls of segregation
from the clutches of the skillful bed
from the nightly business in the gutters
from the revenge of unwilling wedlock
"we are human beings!"

by Sugiarti Siswadi (Indonesia)

Prayer of the Hungry†

Hunger is a smooth black crow.
Millions of crows
like a black cloud.
Oh God!
How terrifying the crows are,
And hunger is black crow.
Continually terrifying.
Hunger is rebellion.
Is the mysterious force
moving the murderer's knife
in the hands of the poor.
Hunger is the coral rocks
beneath the sleeping face of the sea.
It is tears of deceit
It is the betrayal of honor.
A strong young man crying
to see his own hands
lay honor down
because of hunger.
Hunger is a devil offering dictatorship.
Oh God!

Hunger is black hands
putting handfuls of alum
into the stomachs of the poor.
Oh God!
We kneel.
Our eyes are your eyes.
This is your mouth.
This is your heart.
And this is your stomach.
Your stomach hungers. Oh God.
Your stomach chews alum
and broken glass.
Oh God!
How nice a plate of rice
a bowl of soup and a cup of coffee
would be.
Oh God!
Hunger is a crow.
Millions of black crows
like a black cloud
blotting out my view
of your heaven.

by W. S. Rendra (Indonesia)

* Matchbox, Amnesty International USA, New York (Winter 1979). Reprinted by permission.

† Matchbox, Amnesty International USA, New York (Winter 1979). Reprinted by permission.

HUMAN RIGHTS AND FOREIGN POLICY

Overview: As citizens of a democratic country, U. S. citizens can influence the actions of their government. On a daily basis, the United States deals with nations that abuse the human rights of their citizens. This activity examines the making of foreign policy based on human rights concerns.

Objectives:

- To understand some of the complexities of international relations
- To examine foreign policy options as they relate to human rights
- To clarify beliefs and values regarding the appropriate role of human rights concerns in making foreign policy

Grade Level: 9-12

Time: One to two class periods

Materials: Handout #14, "Nation of Shenzi: A Profile," (page 71 only)
Handout #15, "U. S. Foreign Policy Options," (2 pages, beginning on page 72)

Procedures:

Note: Instead of leading students through a discussion of the imaginary nation described in Handout #14, you may wish to move directly to a discussion of a real case. If so, use the checklist of Handout #15 to guide your discussion.

1. Distribute Handout #14 and have students read it. Point out that this nation is a composite of characteristics that are present in many nations. Note: This profile can easily be rewritten to reflect a government with politically left leanings and avowedly pro-American opposition groups.
2. Ask students to assume that there has been an election in the United States and a new administration has taken office. This new administration is reevaluating its foreign policy options. The students are advisors to this administration and must present policy recommendations. They should consider what the proper place of human rights goals in U. S. foreign policy are.
3. Distribute Handout #15. You may prefer an open-ended discussion to one controlled by this checklist. If so, use this list for your reference.
4. Divide students into small groups. Have them first select their overall foreign policy approach (Part A). Then have them identify the particular strategies that they would employ (Part B). Challenge them to consider the implications (political, economic, social, humanitarian) of the strategies they have adopted.
5. Have each group report on the strategies it has adopted and its justifications for those strategies. Try to ensure that the following concerns are raised about foreign policy decisions: morality/humanitarianism, national security interests, opposition to Marxism and other hostile ideologies, support for democracy, and economic investment.
6. Ask students if Shenzi reminds them of any real nations. This might lead into an extended class discussion, or to research projects in which students could examine the following questions:

- What are the similarities and differences between these other nations and Shenzhi?
- What is U. S. policy toward these nations?
- What *should* U. S. policy be toward these nations?

7. Have students write letters--to their congressional representatives, the State Department, the president--in which they report what they have learned and ask for clarification/explanation of relevant American policies. This could also be an opportunity for them to recommend policy.

NATION OF SHENZI: A PROFILE

Shenzi is a nation to which the United States provides aid and with which it has diplomatic relations and trade. It is ruled by an elite that controls most of the land and has become rich. The majority of the predominantly peasant population has remained poor with inadequate education, health, and social services. The Shenizian government claims to be instituting economic and social reforms that will improve the lives of the peasants.

However, the government feels threatened by what it describes as leftist groups employing terrorist tactics to try to overthrow it. These groups claim that they stand for democracy and freedom and they pledge to install a democratic government which will provide genuine justice for all.

There is ample evidence that the Shenizian military and police have engaged in torture, restricted freedoms (such as press, speech, assembly), and detained citizens without trial. They have also been accused of political assassinations and "disappearances." The government argues that these are not normal times for Shenzi, and that it must maintain order, obtain information about the activities of the terrorists, and silence the voices of opposition if it is to carry out its reforms.

The rebels operate in rural areas away from the media, the government, and human rights observers. They have also been accused of employing terrorist techniques. Some have been documented, however, others have been difficult to substantiate.

Nation's Characteristics

Population	7 million
Gross National Product per capita	\$850
Distribution of Household Income Held by:	
Top 10% population	40%
Bottom 20% of population	5.2%
Distribution of Land Ownership Held by:	
Top 5% of population	85%
Bottom 50% of population	12%
Amount of Economic Aid Received from U. S. (average, last 3 years)	\$150 million
Amount of Military Aid Received from U. S. (average, last 3 years)	\$85 million
Amount U. S. private investment has increased in past five years	250%
Infant Mortality Rate (death per thousand births):	
In 1965	130
In 1998	89
Literacy Rate:	
In 1965	38%
In 1998	63%
Last election	1978
Government ruled by Shenizian National Party (SNP) since 1978	

U. S. FOREIGN POLICY OPTIONS

What do you want the U. S. government to do? Check the approaches you support.

Part A: Overall Approach

- ☐ Publicly criticize the country's human rights practices and try to exert pressure on it to change
- ☐ Try to change these practices through quiet negotiations
- ☐ Do not try to change the country's human rights practices for one or more of the following reasons: 1) our government should not interfere in the domestic affairs of another nation; 2) our government has no vital strategic interests in that region; 3) the country's government is sufficiently stable that American investments and trade relations are not threatened; 4) our intervention might help destabilize the government and negatively affect the region.
- ☐ Other, specify: _____

Part B: Specific Strategies

Military Assistance to Government

- ☐ Intervene with government supplies and personnel to squash rebels
- ☐ Increase aid with no conditions attached
- ☐ Offer to increase aid if human rights abuses are halted
- ☐ Threaten to cut aid unless abuses are halted
- ☐ Reduce or cut off aid until abuses are halted
- ☐ Train military and police with heavy emphasis on respecting human rights
- ☐ Do not use military assistance to influence human rights policies
- ☐ Other, specify: _____

Foreign Assistance to Government (nonmilitary)

- ☐ Increase food and development aid
- ☐ Offer to increase aid if human rights abuses are halted
- ☐ Threaten to cut aid unless abuses are halted
- ☐ Reduce or cut off aid until abuses are halted
- ☐ Do not use foreign assistance to influence human rights policies
- ☐ Other, specify: _____

U. S. Investment and Trade with Nation

- ☐ Encourage increased investment and trade
- ☐ Offer to increase investment and trade when human rights abuses are halted
- ☐ Threaten to discourage or block investment and trade until abuses are halted
- ☐ Reduce or halt investment and trade until abuses are halted
- ☐ Do not use investment or trade to influence human rights policies
- ☐ Other, specify: _____

Cultural Exchange Including Sports Participation & Foreign Scholarships

- ☐ Increase opportunities
- ☐ Offer to increase opportunities if human rights abuses are halted
- ☐ Threaten to cut opportunities unless abuses are halted
- ☐ Reduce or cut off opportunities until abuses are halted
- ☐ Other, specify: _____

Relationship with Opposition Groups within Country

- ☐ Provide asylum for those who fear torture or death at hands of government
- ☐ Try to identify pro-U. S. opposition groups and begin to work with them, providing limited assistance and advice
- ☐ Provide military and humanitarian aid to help overthrow the government
- ☐ Other, specify: _____

International Arena

- ☐ Try to expel country from the United Nations for violating the U. N. Charter
- ☐ Try to mobilize allies to adopt our policies
- ☐ Sponsor U. N. resolution censuring nation for human rights violations
- ☐ Urge multilateral trade boycott
- ☐ Other, specify: _____

AFRICAN-AMERICAN ACHIEVEMENT OF HUMAN RIGHTS: EVALUATING HISTORICAL EVENTS

Overview: This activity challenges students to examine the influence of selected historical events on the advancement of African-Americans towards equality and justice in the United States.

Objectives:

- To conduct historical research and write a summary report
- To understand the role of selected political, economic, and social forces on the African-American achievements of equality
- To assess the influence of selected historical events on the African-American achievements of equality

Grade level: 10 - 12 (also useful for grades 7-9 with simplification)

Time: Three to five class periods

Materials: Handout #16, "Chronology of Events Related to African-American History in the United States," (3 pages, beginning on page 76)
Handout #17, "Guidelines for a Report on African-American History," (page 79 only)
Optional: Alton Hornsby, Jr. *Chronology of African-American History*, Detroit: Gale Research Inc., 1991; Harry A. Poloski and James Williams (eds.). *The Negro Almanac: A Reference Work on the African-American*, Detroit: Gale Research Inc., 1989; L. T. Rose and K. D. Mimms, *African American Almanac*, Jefferson, NC: McFarland, 1997; J. Salzman, D. Smith and C. West, *Encyclopedia of African-American History and Culture*, New York: MacMillan Library References, 1996.

Procedures:

1. Distribute Handout #16 and Handout #17.
2. Indicate that the class will examine the topics listed in Handout #16 and their relationships to the history of African-American efforts to achieve equality and human rights in the United States. Be sure to point out that the focus on events tends to neglect social history which often cannot be represented by a single event in time. Also stress to students that change and improvement are not necessarily synonymous. We move forward or backward in lurches as well as in a gradual fashion. In addition, there are periods of progress followed by great setbacks. By understanding historical changes, we can better evaluate the present and plan for the future.
3. Divide the class into groups and assign a different historical period to each group. Be sure to make the post-Civil War and post-World War II groups somewhat larger than the others. The following four groups might be useful: European settlement to Civil War; Civil War to World War I; World War I to World War II; Post-World War II.

Within each group, have students choose particular events from Handout #16 and ask them to write a report answering the questions on Handout #17. You may wish to assign some of the larger events, such as Reconstruction, Depression, World War II, and the sit-in movement, to more than one student.

4. Allow a few days for students to conduct research. Then have the groups meet and ask students to report to fellow group members on what they have learned. Each group should

identify three events that it considers particularly important (having either a positive or negative impact) in the struggle for equality for African-Americans within its era of study.

5. As a class, have each group report on those events it identified as most important. In the subsequent discussion, try to address the following questions:

- What are the forces working for and against the achievement of racial equality?
- What conclusions can you reach regarding people's reactions to changes in race relations? What are some of the reasons people resist changes? What are some of the reasons people are supportive of changes?
- What strategies have been effective in improving the status of African-Americans in the United States? What strategies have not been effective?

6. Collect all the reports on African-American history and create a resource book as a class. In addition, students might make a timeline showing events with positive impact above the line and events that had a negative impact under it.

CHRONOLOGY OF EVENTS RELATED TO AFRICAN-AMERICAN HISTORY IN THE UNITED STATES*

Era 1: Encounter, Colonization, And Settlement

- 1492 Arrival of Columbus in the Caribbean
- 1619 Arrival of blacks as indentured servants in Jamestown, Virginia

Era 2: Revolution And The New Nation

- 1770 Crispus Attucks the first rebel killed in Revolutionary War
- 1776 Declaration of Independence and Revolutionary War period
- 1777 Slavery abolished in Vermont
- 1787 U. S. Constitution ratified
- 1787 Rev. Richard Allen starts Free African Society
- 1791 Bill of Rights added to Constitution
- 1793 Fugitive Slave Act

Era 3: Expansion And Reform

- 1796-1804 Struggle for freedom in Haiti
- 1808 Congressional ban on importation of new slaves
- 1816 American Colonization Society founded
- 1820 Missouri Compromise
- 1827 *Freedom's Journal* established
- 1831 *The Liberator* newspaper founded by William Lloyd Garrison
- 1831 Nat Turner Rebellion
- 1839 Enslaved Africans capture *Amistad*
- 1841 Beginning of career of Frederick Douglas

Era 4: Civil War And Reconstruction

- 1850 Compromise of 1850
- 1857 Dred Scott Decision
- 1859 John Brown's raid on Harper's Ferry
- 1863 Emancipation Proclamation
- 1865 13th Amendment ratified
- 1865 Freedman's Bureau established
- 1867 Howard University founded
- 1868 14th Amendment ratified
- 1870 15th Amendment ratified
- 1875 Civil Rights Act of 1875 enacted by Congress
- 1875 Supreme Court decision *U. S. v. Cruikshank*
- 1875-1890 Reaction to Reconstruction

Era 5: Development Of Industrial United States

- 1881 Jim Crow Laws (Tennessee) passed
- 1881 Booker T. Washington starts Tuskegee Institute
- 1883 Supreme Court rules Civil Rights Act of 1875 unconstitutional

* Source for Eras: National Center for History in the Schools. *National Standards for History*, Los Angeles, CA: National Center for History in the Schools, 1996.

Era 6: Emergence Of Modern America

1890	Disenfranchisement of blacks in Mississippi
1896	Supreme Court decision <i>Plessy v. Ferguson</i>
1903	W. E. B. DuBois publishes <i>Souls of Black Folk</i>
1905	DuBois founds Niagara Movement
1909	National Association for the Advancement of Colored People (NAACP) formed
1910	Urban League founded
1915	D. W. Griffith's film, "Birth of a Nation" appears in theaters
1916	Marcus Garvey comes to the United States
1917-1919	U. S. involvement in World War I
1917-1919	Race riots in St. Louis, Chicago, and elsewhere
1919	Pan-African Congress organized
1925	A. Philip Randolph founds the Brotherhood of Sleeping Car Porters

Era 7: Great Depression And World War I

1936	Jesse Owens wins four gold medals in Olympics
1937	Joe Louis wins heavyweight boxing championship
1940	Richard Wright's <i>Native Son</i> published
1941	A. Philip Randolph leads March on Washington for jobs
1941-45	U. S. involvement in World War II
1942	Congress of Racial Equality formed

Era 8: Postwar United States

1950	Ralph Bunche awarded Nobel Peace Prize
1950-52	Korean War
1953	James Baldwin's <i>Go Tell It on the Mountain</i> published
1954	Supreme Court decision, <i>Brown v. Board of Education</i> , Topeka, Kansas
1955	Montgomery bus boycott led by Martin Luther King
1957	Little Rock, Arkansas, school crisis
1957	Independence of Ghana (followed by other African countries) from colonial rule
1957	U. S. Civil Rights Commission created
1960s	Sit-in Movement and Freedom Rides
	Emergence of Student Non-Violent Coordinating Committee (SNCC)
	Rise of Malcolm X to national prominence
1962	Integration at University of Mississippi
1962-1972	Vietnam War
1963	Birmingham, Alabama crisis
1963	March on Washington
1964	Civil Rights Act passed by Congress
1965	Selma, Alabama march
1965	Assassination of Malcolm X
1965	Voting Rights Act passed by Congress
1966-68	Race riots in many cities
1967	Thurgood Marshall appointed to U. S. Supreme Court
1967	Muhammed Ali convicted of draft evasion
1967	"Guess Who's Coming to Dinner" makes movie premiere

Era 9: Contemporary United States

1968	Assassination of Martin Luther King
1968	Poor People's March
1968	Shirley Chisholm elected to Congress
1968	Black Panther Eldridge Cleaver runs for President
1970	Congressional Black Caucus formed
1971	Reverend Leon Sullivan elected to Board of Directors of General Motors
1971	Attica Prison riot, New York

1972	Shirley Chisholm runs for President
1973	Paul Robeson, singer, honored
1977	Alex Haley receives Pulitzer Prize for <i>Roots</i>
1978	Supreme Court decision <i>Regents of University of California v. Allan Bakke</i>
1979	Supreme Court decision <i>U. S. Steel v. Brian Weber</i>
1982	Renewal of 1965 Voting Rights Act
1982	Alice Walker publishes <i>The Color Purple</i>
1984	Jesse Jackson runs for President
1986	Martin Luther King Jr.'s birthday first observed as federal holiday
1988	Jesse Jackson runs for President.
1989	Supreme Court Decision <i>City of Richmond v. J. A. Cosen Co.</i>
1989	Douglas Wilder elected Governor of Virginia
1989	Colin Powell appointed Chairman of Joint Chiefs of Staff
1989	Spike Lee directs "Do the Right Thing" and emerges as important filmmaker
1990	Nelson Mandela released from prison in South Africa
1990s	Michael Jordan becomes dominant basketball player of decade
1990s	Oprah Winfrey emerges as powerful entertainment personality
1991	Appointment of Clarence Thomas to U. S. Supreme Court
1992	Trial of police officers accused of beating Rodney King and riots in Los Angeles
1992	North American Free Trade Agreement (NAFTA) signed
1993	Toni Morrison receives Nobel Prize for Literature
1994	Free South African election, including election of Nelson Mandela
1995	Million Man March, Washington, D. C.
1995	Acquittal of O. J. Simpson of murder charges
1996	Passage of welfare reform bill entitled, "Personal Responsibility and Work Opportunity Act"
1996	Passage of Proposition 209 (anti-affirmative action) by California voters
1996	Tupac Shakur, a gangsta rap star, killed by gunshots
1997	Million Woman March, Philadelphia
1997	Kofi Annan, a Ghanaian, elected Secretary General of U. N. General Assembly
1997	Emergence of Tiger Woods as a golf champion on the pro tour

GUIDELINES FOR A REPORT ON AFRICAN-AMERICAN HISTORY

1. Describe the major issues of this event as they pertain to justice and equality. What happened? Who was involved? Why did it occur? What were some of the social, economic, and political forces or conditions that helped to bring about the event?
2. Did this event involve rights being achieved, asserted, defended, denied, and/or violated? If so, what were the rights that the people involved thought were important? Were their rights assertions in conflict with each other?
3. What were reactions to the event from different viewpoints? What form, if any, did these reactions take?
4. What ultimately happened? How were any conflicts resolved? Are we still grappling with the issues raised at that time?
5. How did the event influence African-American advancement toward equality and justice? Did it have a positive or negative impact on that advancement? Give reasons.

AFRICAN-AMERICAN, WHITE, AND HISPANIC ACHIEVEMENT OF HUMAN RIGHTS:

Social, Economic, And Political Indicators

Overview: This activity employs statistics in the examination of issues related to African-American, white, and Hispanic achievement of human rights. These statistics are to be used in class discussions, debates, essay assignments, and research projects.

Objectives:

- To assess the relative positions of African-American, White, and Hispanic populations using a variety of statistics including social, economic, and political indicators.
- To interpret data presented in different formats, such as tables and graphs
- To draw conclusions from statistics
- To understand that conclusions drawn from statistics depend on the frame of reference used
- To offer hypotheses about or explanations for racial inequality in the United States

Grade Level: 7-12

Time: Three to five class periods

Materials: Handout #18, "Rights Data by Ethnic Group," (8 pages, beginning on page 84)

Optional: Bureau of Census, *Statistical Abstracts of the United States* (annual)

Procedures:

1. Explain to the class that they will be examining statistics which relate to the question: "Are African American, white and Hispanic populations advancing equally toward the full achievement of human rights?" Point out that there are enormous differences of opinion in the United States regarding the degree of success achieved to date. Some argue that there has been substantial improvement for all population groups, while others contend that this is not the case. Each side points to statistics to support its conclusions. Note: You might also have your students generate comparable data for other groups, such as Asian Americans and Native Americans. They could use the *Statistical Abstract of the United States* for this purpose.

2. Inform students that the indicators selected for this activity relate to the following Articles found in the Universal Declaration of Human Rights. They are:

Education	Article 26
Health	Article 25
Legal Justice	Articles 2, 5, 9 & 11
Employment	Article 23
Political Participation	Article 21

The Universal Declaration is a statement of principles outlining how a government should treat its people. It does not deal with how to *measure* equality or justice or fairness. Students can use the social, economic, and political indicators provided to determine whether the different population groups have been or are in the process of attaining these human rights.

3. Point out that two basic questions which must be addressed are:

- How do we determine *progress*?
- How do we define "*equality*"?

Ask students to brainstorm about what these two words mean as they consider the experience of these three population groups. Make two columns on the chalkboard and record what students suggest. Try to move them beyond statements such as "things are getting better" to specific *indicators*, such as health, education, government and specific *criteria*, such as rates of improvement and proportional representation.

4. After a few minutes of discussion, distribute the first two pages of Handout #18. Use the data to give students practice analyzing statistics before you move to the rest of the activity. Ask the following questions:

- Does any indicator show substantial improvement in the condition of African-Americans or Hispanics? Little or no improvement? A deterioration in status?
- What are some possible explanations for what you have found?

5. Some ways that students might look at these data to determine whether there has been progress toward equality are the following:

- Compare the numerical discrepancies in the same factor between African-Americans, whites, and Hispanics over time.
- Compare the rate of improvement for each population group over time.

6. In the subsequent discussion, have the class identify the problems they encountered while interpreting the data. Ask them to indicate which of the ways of determining progress toward equality they consider most valid and why.

7. After this, distribute the remaining pages of Handout #18 and assign specific tables or graphs to each student or group of students. Note: Remind students that the Bureau of the Census acknowledged that African-American and Hispanic populations were undercounted in the 1980 and 1990 Census surveys. African-Americans probably represent closer to 14% of the population rather than the 12% officially reported. Hispanics might make up 12% rather than the 9.5% officially reported. Ask students to examine the statistics with the following three questions in mind:

- What evidence is provided in the statistics for African-American and Hispanic progress toward equality with the white population?
- What evidence is provided in the statistics for a lack of African-American and Hispanic progress toward equality with the white population?
- Which case is more convincing to you and why?

Note: The above also works well as a written homework assignment.

8. After students have completed their assignments based on the data provided, move into a discussion that examines the relationships among the indicators. This opens the door for students to offer explanations and hypotheses for what they have found. This should be complemented with readings available in your school and community libraries. Students might also compare their conclusions with those that may be provided in their textbooks. Questions to explore include:

- Which, if any, do you consider the most important indicators of equality and human rights?
 - How might changes in one indicator influence changes in others (such as education and health, education and income, or voting and education)?
 - Why are the substantial advances seen in education not also seen in income?
 - Why do you think the earnings gaps among African-American, Hispanic and white females are much smaller than those among African-American, Hispanic, and white males?
 - What are some of the possible explanations for the fact that African-Americans and Hispanics have been more successful entering some previously white-dominated occupations than others?
 - Which indicators might provide the key(s) to opening the doors to the African-American and Hispanic populations' full achievement of equality and human rights?
 - Where would you put your energies if you were working to improve the conditions of those who have not yet achieved full equality with others?
 - Are there other indicators besides those presented here that should be considered?
 - Based on your study of these indicators, what conclusions might you reach about the nature of the relations between these three population groups in the U. S.? Are conditions getting better, worse, or are they essentially staying the same? Are statistics useful when we talk about race/ethnic relations? Are other sorts of indicators also needed?
9. Explore with the students how they feel about this assignment. The following questions might be the most important ones in the entire activity:
- Is this just another academic exercise?
 - Do the data surprise you?
 - Are the data reinforcing your stereotypes?
 - Do you see the problems as ones that need to be addressed? Do you see them as *your* problems?
 - How does what you have learned make you feel?
 - Does it make you *want* to do something? If yes, what?

10. If some students want to do something about the problems, you might move to the activity, "Linking Learning with Action" (page 177).

Follow-up:

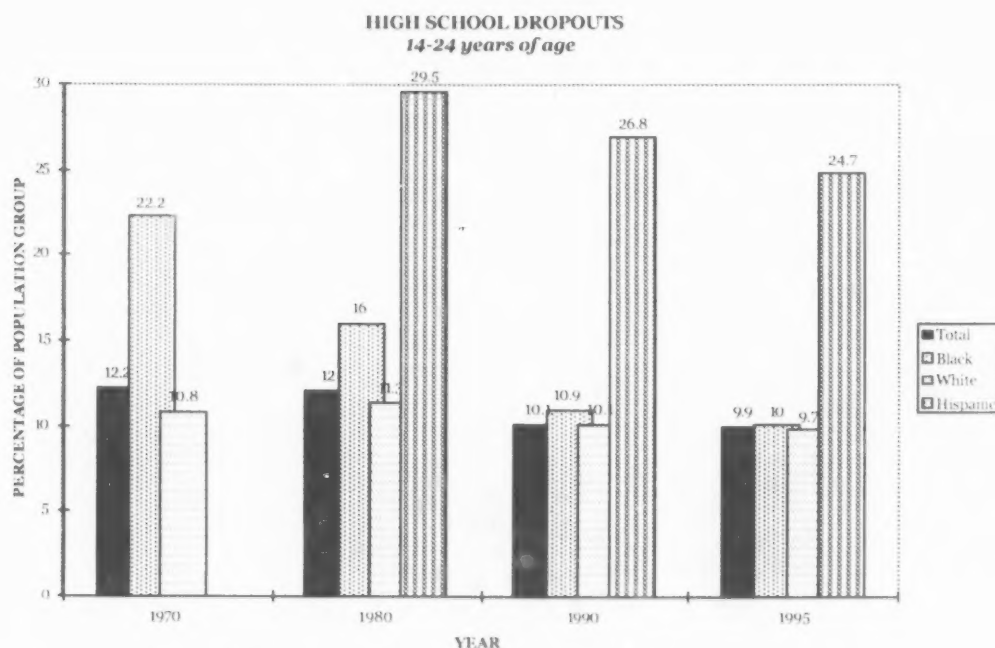
1. Have students invite persons involved in rights work to class to discuss these same questions. Also, students might interview members of the community to obtain alternative perspectives and interpretations of positions of these three population groups.

2. Point out to students that many different strategies have been adopted over the years to address the equality issues inherent in the statistics. Ask them which, if any, of the following strategies they think are likely to improve conditions for those who have not yet achieved equality. Using the dual criteria of *fairness* and *effectiveness*, would you support any of the strategies below and/or are there other proposals you would like to offer?

- Establish educational programs aimed at the white population to help them understand the hidden and unfair advantages of their privileged social position
- Reorient current educational programs to incorporate voices of neglected population groups and to eliminate discriminatory policies and practices
- Institute programs designed to change attitudes of white employers and educators
- Offer incentive programs: for example, tax breaks to encourage employers to hire or promote more people from underrepresented groups
- Eliminate seniority systems that favor and protect those workers who have been employed longer than others
- Redesign and strengthen Affirmative Action programs that give hiring and promotion advantages to those groups of people who have been discriminated against
- Establish quota systems that require that a certain percentage of companies owned by population groups that have historically been discriminated against be used on all work contracts using government funding
- Organize voter registration programs to increase participation by underrepresented groups in elections
- Offer special scholarships and other educational programs designed to attract underrepresented groups to certain careers
- Continue to expand and improve educational and employment opportunities but do not establish specific programs that provide special advantages to certain population groups
- Employ selection and advancement criteria based only on merit
- Other proposals (specify)

RIGHTS DATA BY ETHNIC GROUP

Education



Source: Bureau of the Census, Statistical Abstract of the United States (selected years)
Note: Data on Hispanic population for 1970 are not available.

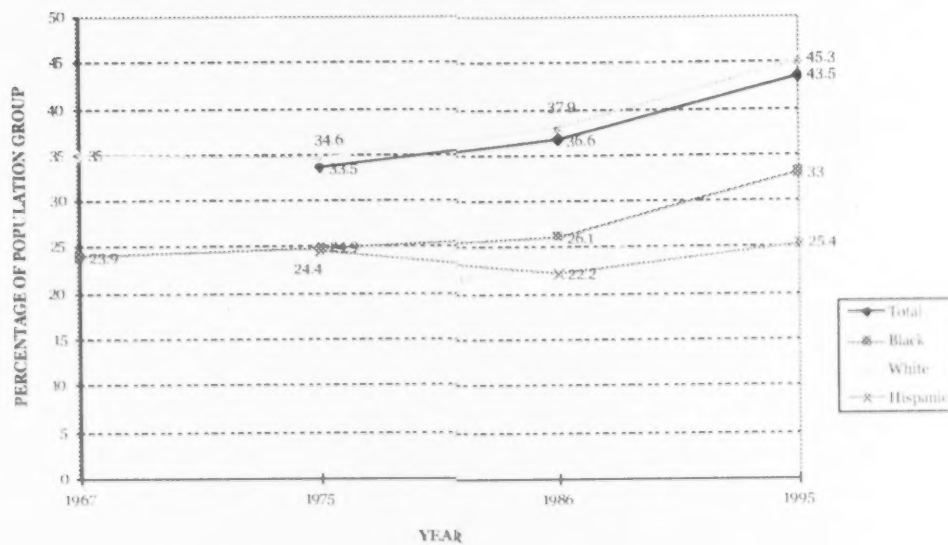
STUDENT COMPUTER USE

*Percentage of population group enrolled in school:
kindergarten through university*

Places Used	1984				1993			
	Total	Black	White	Hispan	Total	Black	White	Hispan
At School	27.3	16.8	30.0	18.6	59.0	51.5	61.6	52.3
At Home	11.5	4.9	13.7	3.6	27.0	10.9	32.8	10.4
At Home for Schoolwork	4.6	2.3	5.4	1.4	14.9	5.7	18.2	5.6

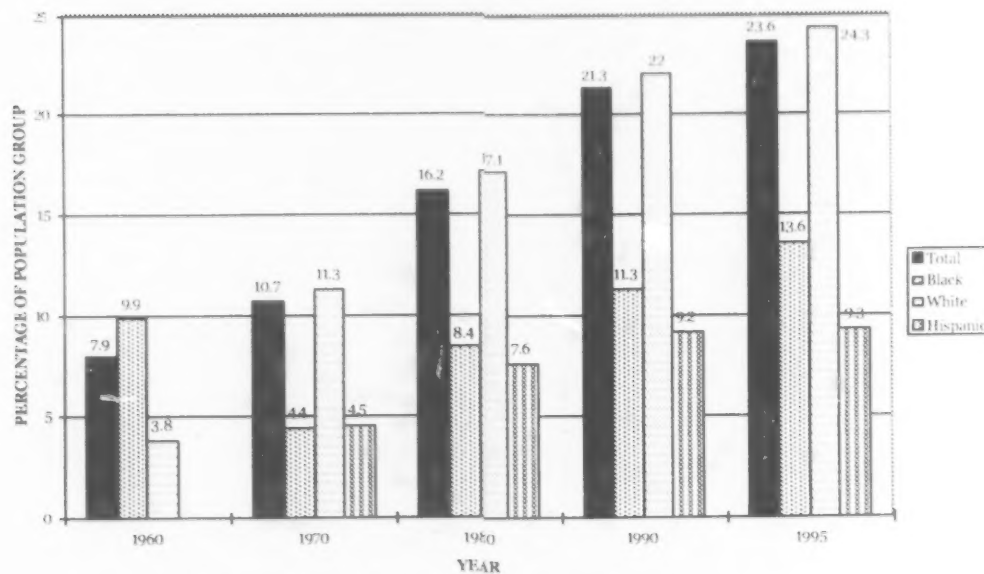
Source: Statistical Abstracts of the United States, 1997

HIGH SCHOOL GRADUATES ENROLLED IN HIGHER EDUCATION among people 18-21 years of age



Source: Bureau of the Census, Statistical Abstract of the United States (selected years).
Note: Data on Hispanic population for 1967 are not available.

COMPLETED FOUR OR MORE YEARS OF COLLEGE among people 25 years of age or older



Source: Bureau of the Census, Statistical Abstract of the United States (selected years).
Note: Data on Hispanic population for 1960 are not available.

Income And Employment

MEDIAN INCOME *full-time, year round workers over 25 years of age*

	1975		1990		1995	
	High School Graduate	4 yr. College & more	High School Graduate	4 yr. College & more	High School Graduate	4 yr. College & more
Black Male	10,350	13,800	20,271	30,532	22,555	36,920
Black Female	7,250	10,100	16,531	26,881	17,643	30,287
White Male	12,500	17,350	26,526	38,263	30,004	50,011
White Female	7,150	10,600	17,552	26,822	20,044	34,097
Hispanic Male	n a	n a	20,932	33,074	21,913	40,285
Hispanic Female	n a	n a	16,298	22,555	17,353	31,292

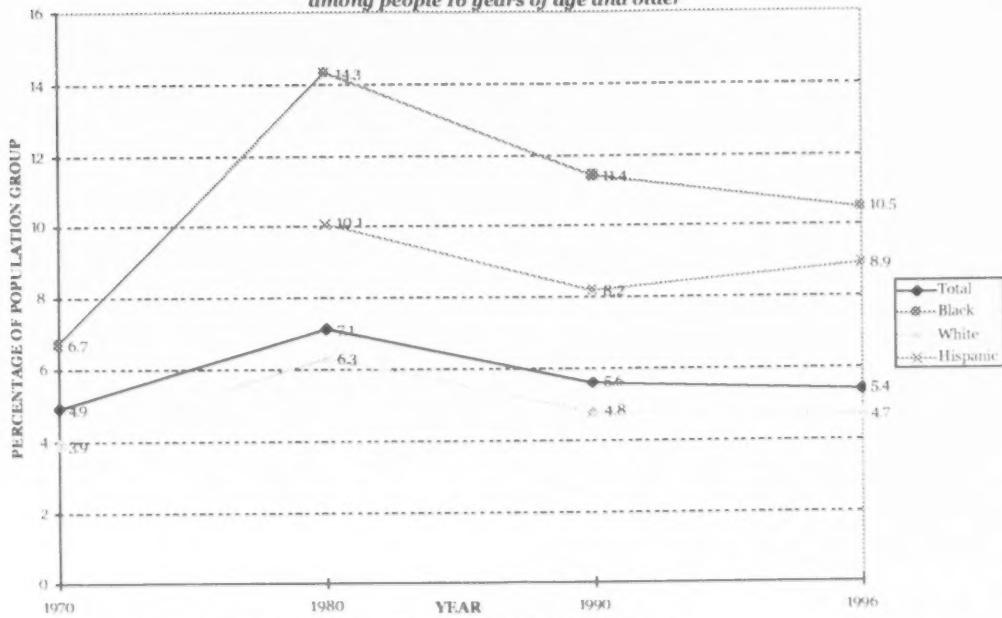
Sources: U.S. Department of Commerce, Bureau of the Census, Current Population Reports (selected years); Bureau of the Census, Statistical Abstracts of the United States (selected years).

MEDIAN HOUSEHOLD INCOME *in current dollars*

YEAR	POPULATION GROUP			TOTAL
	Black	White	Hispanic	
1970	5,537	9,097	n a	8,734
1980	10,764	18,684	13,651	17,710
1990	18,676	31,231	22,330	29,943
1995	22,393	35,766	22,860	34,076

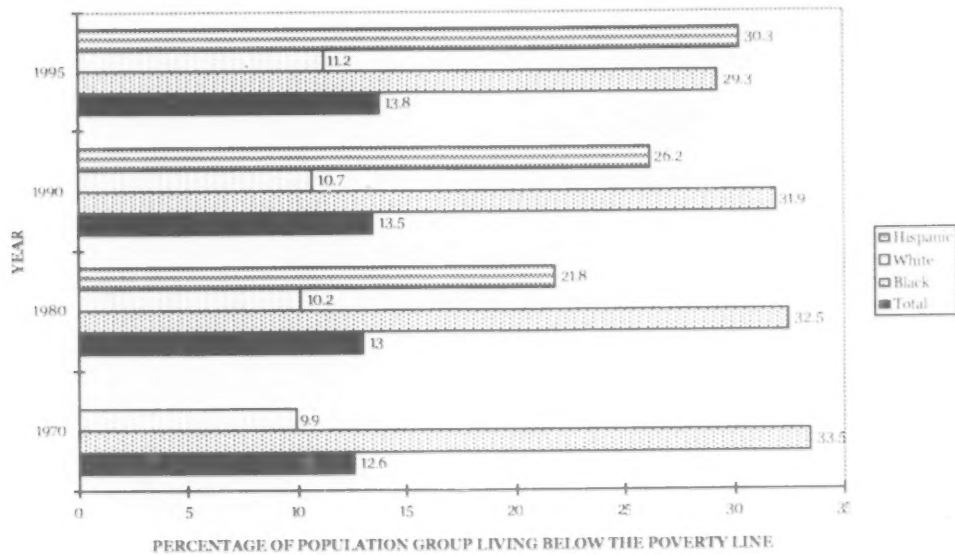
Source: U.S. Department of Commerce, Bureau of the Census, Statistical Abstract of the United States (selected years).

UNEMPLOYMENT RATE among people 16 years of age and older



Source: Bureau of the Census, Statistical Abstract of the United States (selected years)
Note: Data on Hispanic population for 1970 are not available.

PERSONS LIVING IN POVERTY



Source: Bureau of the Census, Statistical Abstract of the United States (selected years).
Note: Data on Hispanic population for 1970 are not available.

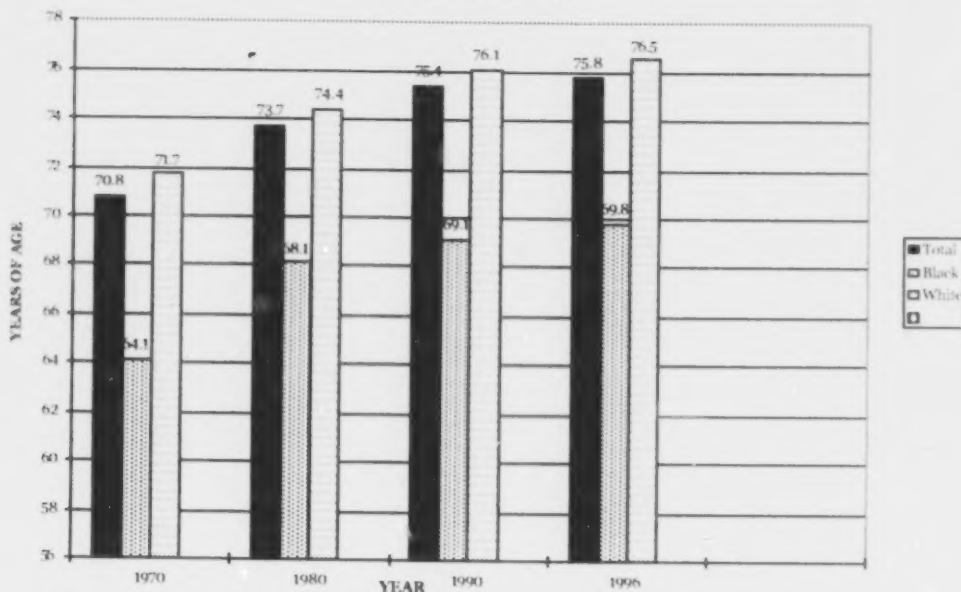
BLACK & HISPANIC REPRESENTATION IN OCCUPATIONS
Percentage of Occupation Group

Occupational Group	Occupations	1970		1983		1995	
		Black	Hispan	Black	Hispan	Black	Hispan
Professional and Management	Executive/Management	na		4.7	2.8	7.2	4.8
	Engineers	1.1		2.7	2.2	4.7	3.3
	Physicians	2.0	not	3.3	4.5	4.9	4.3
	Lawyers/Judges	1.2	avail-	2.7	1.0	3.6	3.1
	Teachers (Elem./Sec.)	8.5	able	9.1	2.7	9.3	4.4
	Teachers (Coll./Univ.)	3.5		4.4	1.8	6.2	3.6
	Registered Nurses	7.3		6.7	1.8	8.4	2.6
	Social Workers	15.7		18.2	6.3	23.7	7.8
Technical and Administrative Support	Secretaries	3.4		5.8	4.0	8.7	6.4
	Typists	9.4	not	13.8	6.4	17.7	8.1
	Licensed Practical Nurses	21.9	avail-	17.7	3.1	19.6	3.7
	Computer Programmers	na	able	4.4	2.1	6.5	4.8
	Data Processors	na		18.6	5.6	17.5	8.3
Services and Sales	Private Household						
	Servants & Cleaners	53.2		42.4	11.8	20.0	28.0
	Firefighter/Prevention	2.3	not	6.7	4.1	15.1	5.1
	Police/Detectives	6.0	avail-	13.1	4.0	16.9	7.4
	Nurse's Aids, Orderlies	24.9	able	27.3	4.7	30.4	8.4
	Sales Workers	4.0		6.7	4.8	11.4	8.9
Production Construction Transportation	Construction Trades	not	not	7.1	6.1	7.6	12.2
	Mechanical Repairs	avail-	avail-	7.0	5.5	8.5	8.4
	Truck Drivers	able	able	12.3	5.7	12.6	10.4
Agriculture	Farm Workers	24.2	na	11.6	15.9	4.3	40.3

Source: Bureau of the Census, Statistical Abstract of the United States (selected years).

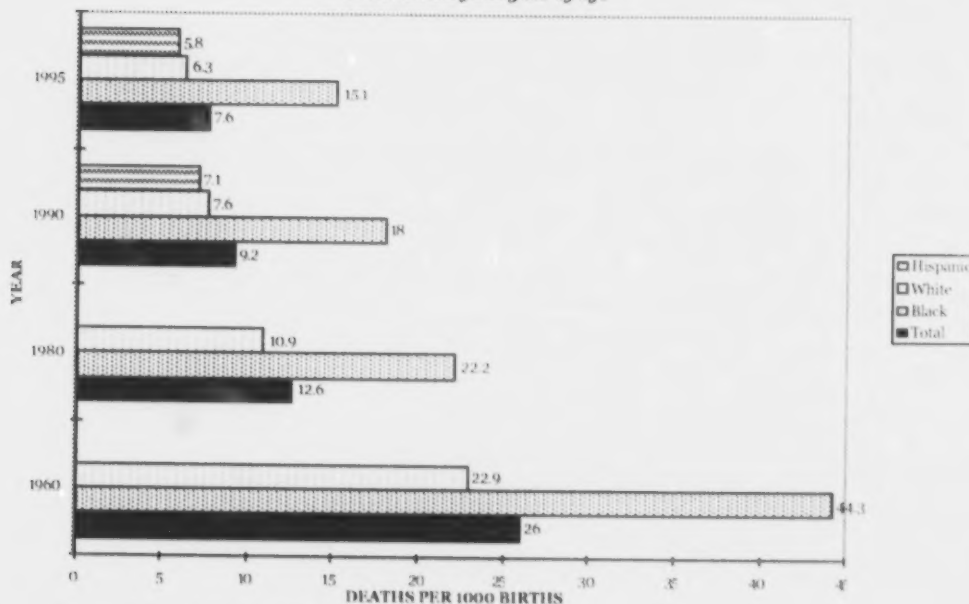
Health

LIFE EXPECTANCY



Source: Bureau of the Census, Statistical Abstract of the United States (selected years).
 Note: Data on Hispanic population are not available.

INFANT MORTALITY RATES Death in the first year of life



Source: National Center for Health Statistics, Health United States 1996-97

DEATH RATES
Per 100,000 people

CAUSE OF DEATH	POPULATION GROUP	1960	1980	1990	1995
Heart Disease	Total	286.2	202.0	152.0	138.3
	Black	335.0	255.7	213.5	198.8
	White	281.1	197.6	146.9	133.1
	Hispanic	na	116	102.8	92.1
Diabetes	Total	16.7	10.1	11.7	13.3
	Black	22.0	20.3	24.8	28.5
	White	12.8	9.1	10.4	11.7
	Hispanic	na	12.8	15.7	19.3
Suicides	Total	10.6	11.4	11.5	11.2
	Black	4.7	6.4	7.0	6.9
	White	11.1	12.1	12.2	11.9
	Hispanic	na	6.1	7.3	7.2
Homicide	Total	na	10.8	10.2	9.4
	Black	21.9	40.6	39.5	33.4
	White	2.5	6.9	5.9	5.5
	Hispanic	na	15.7	17.7	15.0

Source: Statistical Abstract of the United States (*selected years*).

MATERNAL DEATHS
Per 100,000 births

Population Group	1960	1980	1990	1995
Total	37.1	9.2	8.2	7.1
Black	103.6	21.5	22.4	22.1
White	26.0	6.6	5.4	4.2

Source: U.S. Department of the Commerce, Bureau of the Census, Statistical Abstract of the United States (*selected years*).

Note: Data on Hispanic population are not available.

Politics And Punishment

ELECTED OFFICIALS by race and ethnicity

		1961	1971	1981	1991	1995
SENATE	Total	100	100	100	100	100
	Black					1
	White	100	100	97	98	97
	Hisp. Asian			3	2	2
HOUSE*	Total			435	433	435
	Black	3	13	17	25	40
	White			409	394	374
	Hisp.	3	6	6	11	17
	Asian			3	3	4

*House of Representatives

Source: Bureau of the Census, Statistical Abstract of the United States (selected years)

VOTING PATTERNS

Percentage of voting age population group voting in presidential elections

Year	Black	White	Hispanic
1980	50.5	60.9	29.9
1992	54.0	63.6	28.9
1996	50.6	56.0	26.7

Source: Bureau of the Census, Statistical Abstract of the United States (Selected Years)

PUNISHMENT

	Year(s)	Total	Black	White	Other
Adults on Probation, in Prison, or on Parole	1994	5,129,700 (100%)	2,013,000 (39.2%)	3,051,100 (59.5%)	65,200 (1.3%)
Prisoners Executed (Civilian)	1930-1995	4,172 (100%)	2,187 (52.4%)	1,940 (46.5)	45 (1.1%)
Prisoners under Death Sentence	1980 1995	688 (100%) 3054(100%)	268 (38.5%) 1275 (41.7%)	425(61.7%) 1730(56.6%)	n a

Source: Bureau of the Census, Statistical Abstract of the United States (selected years).

WOMEN AND WORK

Overview: In this activity students examine the issue of equality as it relates to women and work. It uses an example drawn from Kenya to challenge students to reflect on the concept of equality and to make comparisons with conditions in the United States.

Objectives:

- To analyze the gender division of labor in another culture
- To compare the conditions of women at work in one society with those in another
- To consider students' values regarding male and female labor roles
- To understand some of the problems associated with comparisons across cultures

Grade Level: 7-12

Time: Two to four class periods

Materials: Handout #19, "Employment Equality," (page 94 only)
Handout #20, "Division of Labor: A Kenyan Example," (2 pages, beginning on page 95)

Procedures:

1. Distribute Handout #19. Ask students to read the relevant Articles from the Universal Declaration of Human Rights and the Convention of the Elimination of All Forms of Discrimination Against Women. Note: Some sections of the Articles have been omitted because they do not relate to this activity.
2. Point out that both documents have been adopted by the United Nations. The United States has ratified the Declaration, but not the Convention. In the near future, groups in the United States will try to secure U. S. ratification of the Convention.
3. Have students examine the articles and identify those items which are issues of controversy and debate in the United States. Treat this as a brainstorming activity. The class should generate a list of areas of concern. Write this list on the chalkboard. Some of the issues which might emerge are: unequal pay, employment discrimination (hiring and promotion), sexual harassment, pregnancy leaves, and lack of salary and benefits for household work.
4. After a few minutes of brainstorming, point out that there are issues of employment equality in many parts of the world. The Declaration and Convention were written on behalf of people throughout the world. Indicate that the class is going to examine this issue by comparing the work responsibilities and income received by men and women in an agricultural community in an African country. We find most of the world's population in the countries in Asia and Africa. Some sources report that women perform 60-80 percent of the agricultural work, own 1 percent of the land, property, and resources, and receive 10 percent of the earned agricultural income in the world.

Note: See Joni Seager, *The State of Women in the World Atlas*, New York: Penguin, 1997; Ruth Leger Sivard's *Women: A World Survey*. World Priorities, Washington, D. C.

5. Distribute Handout #20. Encourage students to keep the Articles in mind as they read this case.

6. After students have read Handout #20, lead a discussion focusing on the questions below. Note: Try to postpone student comparisons with their own country until they have examined the case itself.

- How would you describe the work situation of the women? Of the men?
- What explanations can you offer to account for the distribution of work and income in this example?
- Which, if any, principles laid down in the Articles appear to be violated in this case? Which, if any, are not?
- What are your reactions to this comparison?
- Do you think the scenario described is unfair to either the men or the women? How do you think the Kenyans might feel about the fairness of this arrangement?
- Assuming you are a Kenyan and want to change the distribution of labor so that it is closer to the ideals expressed in the Declaration and Convention, what might you do? Are there any clues provided in the description of this case?
- Is the question of equal pay for equal work relevant to the situation described in this case?

7. After discussing the case, turn to a comparison with your country. Include the following areas of similarity and difference: hours worked, range of responsibilities, control over family resources, distribution of income, types of work done, and the separation of home and workplace.

- What are some of the factors which make it difficult to compare these two societies?
- Do you think there is more or less equality for women in your country compared to the Kenyan example?

Follow-up:

Using the criteria provided above and others generated in class, expand this activity into a research project in which students examine employment and income patterns in the society at large.

Point out to students that the issue of "equal pay for equal work" has been broadened by some in the United States to "equal pay for comparable work." Have students explore this issue and the debates surrounding it in their own country.

EMPLOYMENT EQUALITY

Article 23.

1. Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interest.

Universal Declaration of Human Rights
United Nations, December 10, 1948

Article 11.

1. States Parties... shall take all appropriate measures to eliminate discrimination against women in the field of employment in order to ensure, on a basis of equality of men and women, the same rights, in particular:
 - (a) The right to work as an inalienable right of all human beings;
 - (b) The right to the same employment opportunities, including the application of the same criteria for selection in matters of employment;
 - (c) The right to free choice of profession and employment, the right to promotion, job security and all benefits and conditions of service and the right to receive vocational training and retraining, including apprenticeships, advanced vocational training and recurrent training;
 - (d) The right to equal remuneration, including benefits, and to equal treatment in respect of work of equal value, as well as equality of treatment in the evaluation of the quality of work;
 - (e) The right to social security, particularly in cases of retirement, unemployment, sickness, invalidity and old age and other incapacity to work, as well as the right to paid leave;
 - (f) The right to protection of health and to safety in working conditions, including the safeguarding of the function of reproduction.

*Convention of the Elimination of All Forms of
Discrimination Against Women (Article 11)*
United Nations, December 18, 1979

DIVISION OF LABOR: A KENYAN EXAMPLE

The example below describes the division of work responsibilities and income between a husband and wife in rural Kenya. However, the patterns described are similar to those found in many African and Asian countries.

A Week of Work

This rural Kenyan family lives on a farm on the outskirts of a village without electricity, telephone, or pipe-borne water. The village has a Pentecostal church, a bar, a mudwalled teahouse, a medical dispensary, and three small shops. It is located on a dirt road which connects to a major highway leading to the capitol city of Nairobi, eighty miles away.

Farming has become an inadequate source of income; the soil has deteriorated due to erosion and the family's plot of land is too small to earn enough money to pay for the children's school costs, local taxes, clothing, and assorted household expenses. The husband, therefore, has moved to the city where he has obtained wage-paying employment in a factory.

The husband spends much of his factory income on his food, accommodation, entertainment, and travel expenses. He sends some money back to the family, which helps pay for school fees, clothing, and household expenses. He tries to return to his family in the village every weekend but this is time-consuming and costly. He makes it back as often as he can.

Meanwhile, back in the village, the wife continues to maintain and work the land. She has assumed more farming and marketing responsibilities than she had before her husband moved to the city. She spends more time growing vegetables to sell in the local market to generate some household income. She devotes much less time to the cash crop production that had been her husband's source of farm income.

Her family and household maintenance responsibilities have substantially increased. Except for the occasional weekends when the husband returns, the job of raising eight children and providing for their daily needs falls almost exclusively on her.

Wife's Work

Farm-related Responsibilities (throughout the week)

Ploughs and prepares soil with hoe and other small implements
Plants, weeds, and harvests small cash crop, such as beans or maize, as well as food crops for the family
Pounds, grinds, sieves, or sorts crops for family use and sale
Carries cash crop and food not needed for family consumption to local market
Sells at market (perhaps one day a week)
Oversees older children who herd the few goats and cattle

Household/Family Responsibilities (throughout the week)

Gives birth to children (average of 8 per family)
Prepares meals for family and food for husband to take to city
Washes and clothes young children
Assists older children in preparing for school
Cares for youngest children during the day (carrying baby on her back), with the assistance of an older daughter
Keeps the house and family compound clean
Oversees and disciplines children

Washes and mends clothes for children and husband
Handles emergencies, such as illness and accidents
Collects firewood (1-2 mile walk every other day)
Fetches water (1-2 mile walk every other day)

Community Responsibilities (throughout the week)

Socializes with women while selling in the market and gathering wood
Volunteers labor to self-help project (1/2 day per week), such as collecting stones,
making bricks for primary school or health clinic construction
Assists other women with chores at times of illness or accident
Meets with local women to plan formation of women's cooperative to obtain income via
weaving, baking bread, raising cash crop
Attends church with family

Average Working Day: 15-16 hours

Income

Wages: none
Sales: excess family food sold in market

Husband's Work

Farm-related Responsibilities (weekends only)

Fells trees, clears bush, and prepares soil on new plots of land (with use of rented tractor)
Harvests crops
Makes decisions about use of farm land, such as choosing cash crops to be grown
Establishes priorities and guidelines for farming activities
Arranges for sale of cash crop, if outside local village

Urban Work Responsibilities (Monday through Friday)

Performs unskilled or semiskilled labor for manufacturing company (9 hrs./day)

Household/Family Responsibilities (weekends only)

Returns to village home (on some weekends)
Socializes with children and wife
Repairs house, other buildings, fences, etc.
Contributes part of income for children's school expenses, house repair, clothes, and
perhaps food

Community Responsibilities

Socializes with other males at local teahouse or bar
Attends church with family

Average Urban Working Day: 9 hours

Income

Wages: urban employment
Sales: cash crop sold by wife in market
goat or cattle sold at market

RIGHT TO CHILDREN

Overview: This activity uses China's family planning policy as a stimulus to examine the role of government in the individual's decision to have children.

Objectives:

- To understand basic principles of the Chinese family planning policy
- To reflect on the proper role of government in family decisions regarding children
- To develop an understanding of the concepts of relativism and universalism

Grade Level: 9-12

Time: Two to three class periods

Materials: Handout #21, "One Couple, One Child Policy In China: the Chinese Government's Perspective," (4 pages, beginning on page 99)

Procedures:

Note: This activity focuses on Article 16 of the Universal Declaration of Human Rights which deals with the right to "found a family." It raises issues related to the role of government and individual choice-making. Although the example used is China's "one-child policy," the issues raised might easily spill into controversies regarding abortion and choice which are ongoing in the United States. You should probably be prepared for this.

1. Begin by discussing briefly the fact that many nations in the world are confronting the problem of providing adequate resources for rapidly growing populations. This is particularly severe in many African and Asian countries where food production and the provision of social services, such as education and health, have not kept pace with the rate of population growth.
2. Distribute Handout #21. Point out that China has embarked on a massive, national family planning program which has been the recipient of both criticism and praise.
3. Have students read the statement about China's policy. Ask them *not* to proceed immediately to the questions following the "One Couple, One Child" statement. You need to be sure they understand the policy before they begin their evaluation.
4. Ask the following questions to ensure that students have adequate comprehension:
 - Why have Chinese families traditionally had more than one child?
 - Why has China adopted this new policy?
 - What are the major characteristics of the policy? What are some of the exceptions and why do they exist?
 - What are some of the obstacles to full implementation of the policy?
5. Move to a discussion of student reactions to the policy and to the larger issues that it raises. The following questions might be helpful as a guide for discussion:
 - Are there aspects of China's policy that you view favorably? Are there others that particularly concern you?

- China claims that this is a voluntary policy. Do you think so?
- Is China's policy a violation of Article 16 of the Universal Declaration of Human Rights which states that everyone has a right to "found a family"?
- Should China, or any country, have national guidelines or laws regarding how large a family its citizens can have?
- Should every family, everywhere in the world, have the right to have as many children as it wants? Should there be any conditions or controls?

6. After students have aired their views, have them look over the question "Where Do You Stand?" which follows the statement about China's family planning policy in Handout #21. Have each student write a brief essay in which he or she provides reasons for the position he or she has taken regarding China's policy. Have students prepare these for discussion in the next class.

7. Point out to students at some time during the discussion that these statements represent different types of positions. Position #1 advocates *cultural relativism*, or the view that cultural practices are rooted within the particular culture and should not be criticized by outsiders. Positions #2 and #3 advocate *moral universalism*, or the view that certain moral practices apply to everyone, everywhere, at all times. Position #4 combines the concerns of the other two.

8. Have individual students read their essays. Ask the rest of the class to determine which of the positions they most clearly favor. Record these on the chalkboard. This will help students apply what they have learned.

9. Strengthen the students' growing understanding of the concepts of *relativism* and *universalism*. Have them offer other examples that raise the same sort of relativism/universalism debate. (For example, see the activity entitled "Relativism and Universal Human Rights," beginning on page 25.)

10. Optional: Move from a discussion of China's policy to an examination of U. S. policy regarding the provision of foreign aid to countries and international agencies which either promote or permit abortion as a method of birth control and family planning. You might have students compare the related policies of the Reagan and Bush administration with those of the present administration.

The United States government says that it is committed to helping other countries reduce their rate of population growth and assist in family planning programs. Have students consider the following two questions:

- Should the U. S. government have a policy regarding which types of family planning programs they will assist with foreign aid?
- Should the U. S. government provide or eliminate aid to nations and international agencies which promote or permit abortion as a means of birth control?

ONE COUPLE, ONE CHILD POLICY IN CHINA: THE CHINESE GOVERNMENT'S PERSPECTIVE*

China's family planning program, like her current economic reforms, has attracted worldwide attention. Though a number of United Nations and other population experts have praised its noteworthy achievements and cited it as a model for other Third World countries, there is still confusion about China's policies and methods. Perhaps out of ignorance, some have called it "the most cruel and compulsory" in the world. In 1984, the U. S. Congress specifically criticized it in terms that made it sound quite horrendous.

But have these criticisms anything to do with the realities of population planning in China, or are they based on misconceptions? In the interests of better understanding, let us lay out the facts once more.

When the People's Republic was founded in 1949, the population was 541.67 million. In the old China, the birth rate was high but so was the death rate, so that it took 150 years for the population to increase from 200 million to 400 million. In the 1950s, a growing economy and much wider access to medical care caused a rapid rise in the rate of population growth as the death rate slowed. Beginning in the 1950s, a baby boom more than doubled the population to 1.2 billion by 1995 or 21 percent of the world's population. And of that total, approximately 600 million were under 30 years of age. Such a large proportion of the population of childbearing age would mean a whole new spiral of growth unless serious attention was given to family planning.

Calculations show that if the Chinese Government permitted every married woman of reproductive age to have a second child, the population would jump to 1.8 billion by the year 2050. The national goal is 1.2 billion by 2000 and 1.6 billion by 2050. Thereafter, the intent is actually to reduce the population size.

Unchecked population growth puts an enormous strain on resources and hampers economic development. A rational birth control policy can control the numbers and raise the quality of the population (through available health care, education, etc.) and in turn spur the modernization drive. Without such a policy, people and their descendants would be condemned to a bleak future.

The Policy

The Chinese government's promotion of the "one couple, one child" concept is a special measure to cope with a very serious problem. To deal with the situation, the Chinese government has energetically promoted and extensively carried out family planning which requires "only one child per couple, strict limitation of second births and resolute prevention of third births."

China's family planning program is a *voluntary* one. The government advocates a single-child policy, and makes great efforts to publicize it and educate people about the consequences of population growth. Rewards and penalties are also used to encourage compliance.

* Sources: *China Facts and Figures*, Beijing, China: Foreign Languages Press, (selected years); People's Republic of China, State Statistical Bureau, *China Statistical Yearbook*, Beijing, China, (selected years); Peng Zhiliang, "The Truth about China's Population Policy: Necessary, Voluntary--and Effective," *China Reconstructs* Vol. XXXV:5 (May 1986), pp. 1-13; Zhang Lianghua, "One Couple, One Child Takes Root in Population," *China Daily* (October 17, 1985).

For example, bonuses are given to couples who pledge to have only one child (they may also be publicly honored by their workplaces or residential units). The mother is granted a longer maternity leave with full pay. Priority is given to single children for certain kinds of nursery and school placement, medical care and employment. In assigning housing to city workers, or in allocating housing, land or contracted farmland to rural residents, one-child families get preferential treatment. The exact kind varies from place to place.

To compensate for the extra burden imposed on society, urban residents, cadres, and employees of state enterprises may be fined for having an additional child or children. In rural areas, there may be fines or compensation in other forms. In both urban and rural areas, couples who exceed the quota are denied certain benefits granted to those who follow the planned birth policy.

Policy Exceptions

More relaxed policies have been introduced recently. The single-child requirement applies to the present childbearing generation, not necessarily further into the future. It is also flexible and can be adjusted.

For example, in marriages where only one partner has previously been married and already has a child, or in marriages where the first child has a non-hereditary disability and cannot grow up to be a normal worker, a second birth is permitted. In marriages where the couple has been unable to have a child for many years and have adopted a child before the wife becomes pregnant, the birth is permitted.

In rural areas, farmers with special economic difficulties can have a second child if they follow certain birth-spacing conditions.

The Policy in Operation

In Beijing, every married woman reports the planned time of her first birth to both her workplace and her neighborhood committee.

"We keep a record of about 500 women of child-bearing age in this area," said Zheng Xuan, who is in charge of family planning in the Guangcai neighborhood of Beijing's western district.

The workplace or neighborhood committee helps arrange the first delivery at the nearest hospital and offers health checks for both mother and baby.

"We know the number of births each woman has had and the contraceptive method she is using," Zheng said. "We have the full cooperation of the residents. They are well-informed about the significance of family planning."

Some areas have selected skilled family planning personnel with rich clinical experience to form family planning technical teams and specialized birth control surgical teams to go to factories and villages and, in coordination with the local medical workers, propagate knowledge of birth control, give technical guidance, train birth control technical personnel, guide and help married couples of reproductive age to fulfill birth control measures, and promote surgical sterilizations.

Obstacles To Overcome

But there are still many difficulties in carrying out family planning policies. First, there is ideological resistance. The Chinese people have long considered childbearing and the carrying on of the ancestral line as a major aim of the family. In feudal times and as recently as the 1950's, people always took a big family as a sign of prosperity of

the family line and had strong traditional concepts of "Men are honourable and women lowly" and "Men are superior to women."

Some people in a few places still adhere to the idea that if they have no sons they will have no progeny. Hence they try to find ways to kill their firstborn infant girls in order to have another chance at a son. There are cases where women who have given birth to daughters are persecuted and beaten by their husbands and parents-in-law. Press reports of these very rare criminal acts have attracted serious attention and righteous indignation from the government, personages of various circles and the general population. These people have been criticized, disciplined or punished according to law. In order to change the traditional concept of regarding men as superior to women, some places have granted extra benefits to "only daughters." For example, in school enrollment or in employment, women should be given priority whenever the job suits them.

In the countryside, another resistance to carrying out family planning policies comes from the practical problem of "begetting a son to provide for one's old age." A traditional virtue for Chinese people is supporting their parents. The custom in rural areas is for daughters generally to join their husbands' families after marriage. Thus the duty of supporting one's parents falls on sons. At present, although many rural communities have set up homes to care for elderly people without relatives and some communities have even instituted a system of retirement pensions, these arrangements are still not universal. This is one reason that the great majority of the peasants still wish to have sons.

The introduction of a market economy in the countryside in recent years has aroused the peasants' enthusiasm, thereby achieving great results in increasing production and improving living conditions. But manual labor still occupies an important position in rural production. According to new economic policies, every peasant household contracts as a production unit to farm a certain amount of land and engage in sideline production. Peasants, therefore, naturally link getting rich with getting more labour power. This adds to difficulties in carrying out family planning policies.

Consequently, the percentage of families having more than one child is still quite high in China. According to statistics, of the babies born in both urban and rural areas in 1990, first births made up 49.5 percent, second births 31.2 percent, and third and further births 19.3 percent. In some rural areas, the third and further births accounted for as much as 40 percent of all births. In remote areas, there are villages set up for women pregnant with their second or third children so that they are not punished in their home towns before the child is born.

Reports have circulated abroad about "coerced abortions" in connection with China's family planning policies. As has been said, it is not part of official policy to encourage widespread use of abortion at all, much less forced abortions. But to set up and operate a family planning network among over a billion people with widely differing circumstances is no easy task. In a few places, the work was carried out in an oversimplified or arbitrary way by overzealous people. Once known, such abuses have been stopped by government intervention and by aroused public opinion.

Though abortions are available to women who want them, the government favors as few of these operations as possible, and does not advocate this as a primary method of birth control. Contraceptives of various kinds and birth control counseling are available to married couples free of charge.

As China is a vast, populous and complex country, the results of the national family planning program are still uneven; some places have done the work well, some have not, and various problems have arisen. Nevertheless, the general tendency is that more and more people understand and carry out state family planning policies.

Where Do You Stand?

Which of the following statements best summarizes your feelings and thoughts regarding China's family planning policy?

- _____ 1. This is a cultural issue. This is China's decision to make and not mine to judge. They have adopted a policy which seems to work for them in addressing the serious population problem threatening their future.
- _____ 2. This is a moral issue. Cultural factors do not enter into consideration. What the Chinese government is doing is wrong.
- _____ 3. This is a moral issue. Cultural factors do not enter into consideration. What the Chinese government is doing is right.
- _____ 4. This is a complex issue. It involves a government's right to determine what is best for its people as well as serious moral questions. I lean towards

_____ (complete giving your position)

POVERTY AND HUMAN RIGHTS

Overview: This activity helps students to understand the conditions under which many of the world's poor live and to examine the interrelated themes of poverty and human rights.

Objectives:

- To better understand the living conditions of many of the world's poor
- To analyze the human rights dimensions of global poverty
- To reflect on concepts of justice and fairness
- To examine the students' own values as they relate to questions of quality of life

Grade Level: 7-12

Time: One to two class periods

Materials: Handout #22, "Living on Less Than \$600 Per Year," (2 pages, beginning on page 105)
Handout #3, #4, or #5, "Universal Declaration of Human Rights," beginning on pages 10, 14, or 18

Procedures:

1. Have students close their eyes and mentally picture their own homes. Guide them through their homes by asking the following questions. Be sure to pause briefly between questions to give students a chance to create their own mental pictures. They should not respond verbally.

You are standing in the living room. What do you see? Sofa, chairs, TV, stereo? Walk into the kitchen. What does it look like? What appliances are there? Wander into the bedroom. How many share your room? Where are your clothes? How many shirts, pants, dresses, etc., are there? Think about what you do for recreation. What sports equipment, games, music do you have around you? Wait! You've just been called for dinner. What do you think you will have? What are you going to do after the meal? Will you read, watch TV, listen to music, do homework, go out?

2. Have students open their eyes. Point out that their experiences are ones not shared by much of the world. Many people on our planet experience a quality of life quite different from their own. Explain to students that you would like them to try to understand how many of these people live.

3. Distribute Handout #22, "Living on Less Than \$600 Per Year." Have students read the handout, preferably aloud.

4. Pose some of the following questions to students:

Focus on Personal Reactions:

- Put yourself in the place of those described in the reading and imagine this as your new home and neighborhood. How do you think you would feel? What might your reaction be if you read a comparable description of a middle-class home in your country? Envy? Anger? Frustration? Sadness? Disbelief? Indifference?
- How do you think living in such a setting would affect your health and life expectancy? Sense of personal dignity and worth? Feeling of control over your life? Future opportunities?

- Which of those things presently found in your home would be hard or easy to be without?

Focus on Human Rights:

- Does this description (Handout #22) raise issues regarding human rights? (See Handout #3, #4, or #5, "Universal Declaration of Human Rights.")
- Do you think certain rights would be more important than others to the family described?
- How do you react to the following statement by Julius K. Nyerere, former President of Tanzania?

What freedom has our subsistence farmer? He scratches a bare living from the soil, providing the rains do not fail; his children work at his side without schooling, medical care, or even good feeding. Certainly he has freedom to vote and speak as he wishes. But... only as his poverty is reduced will his existing political freedom become properly meaningful...

- Can an argument be made for saying that only by securing political rights will one be able to acquire economic rights? What about the reverse argument, that obtaining economic rights lays the foundation for securing political rights? What about another position, that neither set of rights comes first?

Focus on Fairness and Responsibility:

- Where in the world would you expect to find a lot of people living under these sorts of living conditions?
- Is it fair that more than one-third of the world lives in the manner similar to that described in Handout #22?
- Is there any relationship between the West's relative wealth and the poverty found in so much of the rest of the world?
- Do you feel any responsibility toward the people who live in the manner described in Handout #22? (See the activity entitled, "Linking Learning with Action," page 177).

Focus on Local Community:

- Are there people in your country who live this way? Are there any in your community? (See the activity entitled, "Linking Learning with Action," page 177.)
- Who are the poor in your society?
- How does the quality of your life compare to theirs?
- Is it fair or just that they live in this manner?
- What is being done to help them?
- Is there anything you can do?

* Source: *Africa Contemporary Record* 2, 1969-70

LIVING ON LESS THAN \$600 PER YEAR*

What if you hadn't grown up in this country? What if you lived the way much of the developing world lives? For them, poverty is not a statistic; it is an experience of daily life.

Let's imagine for a moment that we are a U. S. family of four living in a small suburban house with a household income of approximately \$45,000 a year. Now, let's transform ourselves into a family living in the developing world where our income is nearly that of the national average of \$600 a year. What would our new home look like?

Gone is our small suburban house--it's much too expensive. Our family must move into the 10' x 12' tool shed in the backyard. The kitchen is separated from the rest of the house by a piece of cloth or wall made of scrap wood nailed together. In the main room, everyone eats, sleeps, and entertains. There is no privacy, no space one can call one's own. The exterior walls are made of scrap wood, corrugated metal, or mud with whitewash covering a thin coat of cement. The roof is corrugated metal. On hot days the house is like an oven, while on rainy days the noise inside is deafening.

Gone is the neighborhood of houses in a row, sidewalks, streetlights, and tarred roads. If our family lives on the outskirts of Nairobi, Kenya, or Cali, Colombia, or Calcutta, India, our suburb has turned into a shantytown. Tens of thousands of people live within a few square miles, without sanitation, electricity, or security. An open sewer flows through the cluster of huts. Vermin, disease, and crime are constant. If our home is in a rural area, there will be less crowding and less crime, but the other conditions would be similar.

Gone too are the sofa, beds, lamps, television, VCR, and stereo. Our family is left with a few blankets, a kitchen table, a wooden chair or two, and sleeping mats to put on the dirt floor. The closets and dressers are not needed since our family "wardrobe" consists of only one change of clothes for each family member, and maybe a special shirt or dress for religious holidays. The head of our household might have a pair of shoes, but there would be none for the wife or children.

When we move to the kitchen area we find a small charcoal cooking stove, a small table, and perhaps a cupboard and some boxes for storing food. Gone are the toaster, blender, refrigerator, and all the other appliances. There is a box of matches, a small bag of flour, sugar, salt, pepper, and spices. The evening meal sits on the table: rice, a handful of onions, and perhaps a few fresh vegetables. No canned foods, no crackers, no meat, and no candy.

The bathroom is transformed into an outhouse or a community latrine. The electrical wires are gone, as is the plumbing. Water must be fetched daily by the women and children from a stream or community faucet. It's unsafe for drinking and should be boiled but often there isn't enough money to buy the charcoal needed for such purposes.

Still, we are not finished. Government services are also missing. No fire protection, no postal services, and only limited medical care. There are no hospitals or doctors nearby. There is a clinic but the nurse visits only once a week. Most children begin school, but some drop out after a few years and only three out of ten ever enroll in high school. Those who remain long enough to learn how to read find few books and magazines in their world. Newspapers are available in urban areas but these cost money. Most shantytown

* Adapted and updated from Robert L. Heilbroner, *The Great Ascent*. New York: Harper & Row, 1963. pp. 33-37.

inhabitants get their news from the transistor radios that blare throughout the day. In the countryside, it is harder still to keep track of what's happening in the nation and the world.

Finally, we turn to money. In the shantytown, everyone hustles for money. Maybe the head of our family has a job, maybe the wife does some sewing, and maybe the children earn some spare cash scavenging, or "guarding" parked cars in the city. In the country, the opportunities are even more limited. Perhaps our father is a peasant farmer raising \$200 to \$500 worth of crops a year. If he is a tenant farmer, as many are, at least a third of this goes to the landlord and another 10 percent to a local moneylender.

There is enough to eat--most of the time. However, our family members do not receive the minimum amounts of calories and protein needed to stay healthy, alert, and active. Our children can expect to live less than sixty years.

Now our family has been transformed. We live like nearly one-third of the world. However, the picture we have drawn is just that: a picture. Absent are the buzzing of flies and the smells of poverty and disease. Absent are a mother's anguish at losing another child at birth, and the frustrations and sadness of parents unable to adequately provide for their children. Nevertheless, perhaps this picture is more meaningful to you than the tables and graphs often used to record and measure poverty and development. This is what life is like for many in the world who live on less than \$600 per year.

DINNER WITH THE WORLD

Overview: This activity has students examine the problem of world hunger both through a simulation exercise and an analysis of statistical data completed on selected countries. With a few adjustments, each half of this activity can be done separately.

Objectives:

- To become aware of the inequality of food resource distribution in the world
- To generate hypotheses for causes of hunger using the data provided
- To identify relationships between the existence of hunger and other factors within a particular country
- To understand more fully the nature of hunger and its effect on people's lives

Grade Level: 7-12

Time: One to three class periods

Materials: Posterboard and magic markers
Handout #23, "Country Data Sheets," (4 pages, beginning on page 111)
Food (see below procedures for a complete list)
Name tags and pins

Procedures:

Preparing the Room

1. Divide the room into four sections to reflect the distribution of the world's population presented on the table below (adapted from the World Bank's *World Development Report, 1997*). You will note that the groupings are based on income rather than geographic region. This more accurately reflects patterns of global development and the distribution of global hunger.

Distribution of Classroom Seats for 30 Students

Country Groups (by level of income)	Percent of World Population	Number of Students
Low-income Economies	56.1	17
Lower-middle Income Economies	20.3	6
Upper-middle Income Economies	7.7	2
High Income Economies	15.9	5

2. Make posters for each group using the data on Handout #23. Place these near each group's section. Each poster should include the following information:

Group: Descriptive title (e.g., "Low Income Economies")
Population total and percent of world population
Infant mortality rate (1995)
Prevalence of Malnutrition

Individual Countries: Population total
Infant mortality rate (1995)
Prevalence of Malnutrition

Write the names of other countries on the poster even though individual nation data are not presented. See summary sheet of Handout #25 for additional names. Try to have as many regions as possible represented on each poster. It is important that students learn that hunger exists throughout the world. If available, hang photographs of people from the countries at each section.

3. Make enough nation tags for all the students in class. On each, write both a group identification and the name of a country (for example, "Low Income Economies: Haiti.") Write the name of a different country on each tag. Be sure the names on the tags match those on the poster.

Preparing the Food

Following are two sample distributions of food. It is recommended that a regular meal be served in the cafeteria.

MENU FOR CAFETERIA-BASED ACTIVITY

Food	GROUP (Amounts given below are per person)			
	Low Income	Lower Middle Income	Upper Middle Income	High Income
Rice	1/4 cup (cooked)	1/2 cup (cooked)	1 cup (cooked)	
Baked Beans		1 tablespoon	1/4 cup (cooked)	1 cup (cooked)
Bread		1/2 slice	1 slice	2 slices
Potatoes				2 cups (mashed)
Meat			1/3 hamburger	1 & 1/2 hamburgers (w/ketchup)
Vegetables				2 cups cooked peas
Dessert				1 large slice of cake
Water	1/2 cup	1 cup	1 & 1/2 cups	2 cups
Other Drinks				1 soft drink

MENU FOR CLASSROOM-BASED ACTIVITY

Food*	GROUP (Amounts given below are per person)			
	Low Income	Lower Middle Income	Upper Middle Income	High Income
Bread	1 slice	2 slices	3 slices	6 slices
Peanut Butter		1 tablespoon	2 tablespoons	1/2 cup
Jelly			1 tablespoon	1/2 cup
Water	1/2 cup	1 cup	1 & 1/2 cups	2 cups
Candy Bar				1 bar
Soft Drinks				1 soft drink

*You can substitute apples, nuts, raisins, graham crackers, popcorn, rice, or M&Ms.

Note: For either menu: (a) discolor water for the "Low and Lower-Middle" groups with food coloring so that it appears dirty; (b) serve food on large serving dishes so the each group has to decide how to divide it; (c) provide Upper Middle and High Income groups with utensils and napkins; and (d) provide all groups with drinking cups.

Conducting the Activity

1. Prepare students the previous day for the upcoming activity. Try not to give students much information, but indicate that they will be participating in a simulation exercise about problems of food and hunger in the world.
2. As students enter the room, have them pull a name tag out of a bag, pin it on, and sit in their section of the room.
3. Welcome them to their global dinner. Distribute the food to the different groups.
4. Watch what happens. Look for actions which will help you in the debriefing. Be certain that there is ample time for this very important debriefing. Limit the dinner to fifteen to twenty minutes.
5. Begin the debriefing by focusing on the attitudes, behaviors, and feelings which emerged during the activity. Follow this with more analysis of the dynamics of food and hunger distribution (this will probably continue into a second day). Below are questions to guide the discussion.
 - How did you feel during the exercise: happy, angry, rejected, guilty?

- Did the different groups act differently: hoarding, sharing, begging, negotiating, stealing, fighting, uniting?
- How were you treated by the other groups?
- What did you do--or think about doing--in order to change the situation?
- How did members of your group distribute the food they received?
- What if you had been unable to see what the other groups were eating--might you have felt differently?
- What issues emerged for you personally as a result of this activity?
- How realistic was this activity? Diet? Distribution? Group dynamics?
- What questions about the world's food and hunger situation have been raised? Note: Use ones already generated to form the basis for subsequent discussions.
- Are simulations such as this a legitimate way of portraying real circumstances, or do they tend to play too much on emotions?

6. Pass out Handout #23, and ask students to look it over before the next class. Because statistical tables of this sort are often overwhelming, ask students to look at the specific relationships suggested under procedure 7.

7. In the subsequent analysis of issues related to hunger, have students:

- Identify countries on maps. Note which were colonies and which colonizers.
- Identify relationships between the existence of hunger (use infant mortality rates as an indicator) and other variables. Ask them to hypothesize about relationships among the variables on country data sheets.
- Examine People's Republic of China's demographic profile in comparison to other countries. What effect does the PRC's inclusion in the "Low Income" group have on the overall statistics for that group?

Note: This activity focuses on characteristics of hungry nations. When discussing the nature and roots of hunger, you may wish to discuss the following:

The Nature of Hunger

Starvation and death, as have been witnessed in Africa, are only the most dramatic, visible examples. For most of the world's hungry, it is a way of life. The hunger cycle is characterized by vulnerability to disease, stunted mental and physical development, reduced energy and motivation, and low work productivity.

The Roots of Hunger

- Uneven distribution of food resources--there is no global shortage of food
- Poorly-conceived development strategies in some hungry nations
- Inadequacy and inappropriateness of food and development aid given
- Absence of land and political reforms which would provide landless peasants with greater control over their lives and greater motivation to increase productivity
- International trade relations that encourage economic dependence on the West
- Disproportionate patterns of resource consumption by wealthier nations

COUNTRY DATA

Summary: All Countries¹ (By Income Level)

	Low Income Economies	Lower-Middle Income Economies	Upper-Middle Income Economies	High Income Economies
GNP Per Capita ² 1995 (US \$)	430	1670	4260	24,930
Annual Growth Rate 1985-95 (average %)	3.8	-1.3	0.2	1.9
Population 1995 (mill)	3180	1153	438	902
Annual Growth Rate ³ 1990-95 (average %)	1.7	1.4	1.7	0.7
Agricultural Production Annual Growth Rate ⁴ 1990-95(average %)	3.1	0.5	1.8	0.6
Life Expectancy 1965	50	48	58	71
1995	63	67	69	77
Infant Mortality Rate Per 1000 Births ⁵				
1965	124	103	84	24
1995	69	41	35	7
Pop. Per Physician 1984	5800	3000	240	470
Access to Safe Water ⁶ (%) 1985-1987	47	60 (estimate)	70 (estimate)	95+ (estimate)
1995	65 (estimate)	80 (estimate)	85 (estimate)	95+ (estimate)
Adult Literacy (%) 1995				
male	76	78 (estimate)	88	95
female	55	66 (estimate)	86	96
Index Food 1985-87 Production per capita ⁷	114	103 (estimate)	103 (estimate)	99
1993	na	na	na	na
Prevalence of Malnutrition % under 5 years 1990	na	na	na	na

NOTES ON FOLLOWING PAGE

Notes:

1. Countries with a population under one million are excluded from the statistics.
2. GNP per capita average annual growth rate based on 1990-1995.
3. Population average annual growth rate based on 1990-1995.
4. Agricultural productivity growth rate based on 1990-1995.
5. Infant mortality rate (age under one year), 1995.
6. Percentage of population having access to safe water 1994-1995.
7. The ratio of average per capita quantity of food produced in 1993 vs. the indexed years (1979-1981 = 100).

Partial List:

LOW-INCOME ECONOMIES: Africa: 38 including Nigeria, Chad, Kenya, Ghana, Ethiopia, Tanzania, Sudan, Zaire, Sierra Leone, Uganda; Asia: 13 including India, Indonesia, China, Bangladesh, Pakistan, Vietnam, Myanmar, Sri Lanka; Americas: includes Haiti, Honduras.

LOWER-MIDDLE INCOME ECONOMIES: Africa: 10 including Morocco, Algeria, Egypt, Swaziland; Asia: 14 including Thailand, Philippines, Indonesia, North Korea; Middle East: 6 including Syria, Iran, Iraq, Jordan; Americas: 18 including Peru, Venezuela, Guatemala, Paraguay, Colombia, Panama, Cuba; Europe: 17 including Poland, Bulgaria, Turkey, Russia, Ukraine.

UPPER-MIDDLE INCOME ECONOMIES: Africa: 5 including Gabon, South Africa; Asia: 2 including Malaysia; Americas: 12 including Brazil, Mexico, Chile, Uruguay; Europe: 7 including the Czech Republic, Hungary, Greece.

HIGH INCOME ECONOMIES: Europe: 24 including United Kingdom, France, Germany, Spain, Sweden, Austria; Americas: 10 including the United States, Canada, Bermuda; Asia and the Pacific: 12 including Japan, Australia, New Zealand, South Korea, Hong Kong, Singapore.

Sources: United Nations, Development Programme, *Human Development Report 1997*, New York: Oxford University Press, 1997; World Bank, *World Development Report 1997*, New York: Oxford University Press, 1997; Reddy, Marlita A., ed. *Statistical Abstract of the World*, New York: Gale Research, 1994.

CHARACTERISTICS OF SELECTED COUNTRIES

	Low Income Economies				Lower Middle Income Economies			
	Nigeria	Haiti	India	China	Indonesia	Peru	Turkey	Poland
GNP Per Capita ² (US \$)	260	250	340	620	980	2310	2780	2790
Annual Growth Rate (%) 1985-95	1.2	-5.2	3.2	8.3	6.0	-1.6	2.2	1.2
Population 1983 (millions)	111	7	929	1200	193	24	61	389
Annual Growth Rate ³ (%) 1990-95	.9	2	1.8	1.1	1.6	2.0	1.7	0.3
Agricultural Production Annual Growth Rate ⁴ (%) 1990-1995	2.3	na	3.1	4.3	2.9	na	0.9	-2.0
Life Expectancy (years) 1965	41	47	45	57	44	50	53	68*
1995	53	57	62	69	64	66	67	70
Infant Mortality Rate (Per 1000 Births) ⁵ 1965	162	158	150	90	128	130	169	42
1995	80	72	68	34	51	47	48	14
Population Per Physician 1988	5882	7143	2439	na	7143	1031	1176	486
Access to Safe Water ⁶ (%) 1994	43	28	63	83	63	60	92	na
Adult Female Literacy (%) 1995 Female	67	44	65	90	90	94	92	na
	47	42	38	73	78	83	72	na
Index Food Production per capita	129	67	123	145	145	na	102	na
Prevalence of Malnutrition 1990 (% under five years)	43	27	63	17	39	16	na	na
Income Distribution 1992-93								
% Earned By: Top 20%	19	na	43	48	41	50	na	36
Bottom 40%	13	na	21	15	21	14	na	23

* estimate

Sources: United Nations, Development Programme, *Human Development Report 1997*, New York: Oxford University Press, 1997; World Bank, *World Development Report 1997*, New York: Oxford University Press, 1997; Reddy, Marlita A., ed. *Statistical Abstract of the World*, New York: Gale Research, 1994

CHARACTERISTICS OF SELECTED COUNTRIES (continued)

	Upper Middle Income Economies				High Income Economies			
	Brazil	S.Korea	Mexico	Hungary	Australia	Italy	Japan	U. S. A.
GNP Per Capita ² (US \$) 1995	3640	9700	3320	2780	18720	19020	39620	26980
Annual Growth Rate % 1985-1990	-0.8	7.7	0.1	-1.0	1.4	1.8	2.9	1.5
Population 1995 (millions)	159	45	92	10	18	57	125	263
Annual Growth Rate ³ (%) 1990-1995	1.5	0.9	1.9	-0.3	1.1	0.2	0.3	1.0
Agriculture production Annual Growth Rate ⁴ (%) 1990-1995	3.7	1.3	0.4	-7.0	-2.4	1.6	-2.2	3.6
Life Expectancy (years) 1965	57	56	60*	69*	72*	71	71	71
1995	67	72	72	70	77	78	80	77
Infant Mortality Rate ⁵ (Per 1000 births): 1965	104	62	82	39	19	36	18	25
1995	44	10	33	11	6	7	4	8
Population Per Physician 1988-92	847	1205	621	335	na	211	608	421
Access to Safe Water (%) 1994-95	92	89	87	na	95	na	95	90
Adult Literacy (%), 1995 Male	83	95+	92	95+	95+	95+	95+	95+
Female	83	95+	87	95+	95+	95+	95+	95+
Index ⁷ Food Production per capita	114	92	94	na	not available			
Prevalence of Malnutrition (% under five years) 1990	18	na	14	na	na	na	3	na
Income Distribution 1992-93 % Earned By: Top 20%	68	na	55	37	42	41	38	42
Bottom 40%	7	na	12	24	16	19	22	16

* Estimate

Notes on page 112.

Sources: United Nations, Development Programme, *Human Development Report 1997*, New York: Oxford University Press, 1997; World Bank, *World Development Report 1997*, New York: Oxford University Press, 1997; Reddy, Marlita A., ed. *Statistical Abstract of the World*, New York: Gale Research, 1994

COMPARING THE QUALITY OF LIFE ACROSS NATIONS

Overview: Human rights mean political and civil rights to most people in the United States. This activity will broaden student conceptions of human rights by focusing on social and economic rights. These activities are designed to help students generate and utilize social and economic indicators of "Quality of Life" in cross-national comparisons.

Objectives:

- To understand the concepts of economic and social rights
- To become aware of the status of social and economic rights in various nations
- To generate indicators for determining quality of life in a given country
- To use indicators to analyze the quality of life in various nations
- To identify some problems related to cross-national measurement and comparison

Grade Level: 9-12

Time: Three to five class periods

Materials: Handout #3, #4, or #5, "Universal Declaration of Human Rights," beginning on pages 10, 14, or 18
Handout #24, "Quality of Life Indicators Worksheet," (page 118 only)
Handout #25, "Data on Quality of Life," (page 119 only)
References such as: United Nations Children's Fund (UNICEF), *The State of the World's Children* (annual), New York: Oxford University Press; United Nations, Development Programme, *Human Development Report* (annual), New York: Oxford University Press; World Bank, *World Development Report* (annual), New York: Oxford University Press; Reddy, Marlita A., ed. *Statistical Abstract of the World*, New York: Gale Research, 1994; Kurian, George T, *The New Book of World Rankings*, New York: Facts on File, 1991; almanacs, encyclopedias.

Procedures:

Note: There are two principal ways in which this activity may be conducted. Students may identify their own indicators and gather the relevant data, or you may provide students with indicators and data. The activity uses the first option, but you should not have difficulty adapting it to use the data on "quality of life" which are provided.

The indicators of infant mortality, literacy, and life expectancy are those generally used to measure quality of life. Others are provided here in an effort to broaden the concept of quality of life. All those provided here are measurable. There are other indicators which are more difficult to quantify but nevertheless important.

1. Begin by writing "Quality of Life" on the chalkboard. Explain that the Universal Declaration of Human Rights (Articles 22-27) asserts that everyone is entitled to certain social and economic rights. Point out that these social and economic rights are often used to help determine the Quality of Life. Let students brainstorm what these rights and indicators are and write their responses on the chalkboard.

You might approach this activity by having students imagine that they and their families are contemplating a move to some country about which they know nothing. Ask them to identify questions they would want answers to before they decided to move. Push for basic questions such as:

- Is it a healthy place to live?

- Is it a safe place to raise children?
- Is there enough food for everyone?
- To what age do most people live?

Many of their questions and indicators might be fuzzy. Do not be concerned about clarity or definition at this point. Students will, no doubt, generate political indicators as well. While this activity, as written, focuses on social and economic concerns, it can be expanded easily. In fact, an inclusive definition of Quality of Life includes civil and political dimensions.

2. Ask students to review the Universal Declaration to see if it includes items which they neglected to mention. Add any new items to the list on chalkboard. You may wish to refer to Handout #3, #4, or #5.

3. Analyze the brainstormed list and try to reduce it to five or six indicators students consider most important. *Note:* At some point, indicate that infant mortality rates (IMR), literacy, and life expectancy are often cited as three of the most useful indicators of Quality of Life.

If their indicators are too broad, work with the class to narrow them to measurable terms. This will help eliminate some important qualities that are difficult to measure. Address these later in the activity. Possibilities are:

Health	Infant mortality rates, life expectancy, physicians or hospital beds per capita, incidence of certain diseases, safe drinking water, sanitation, access to medical care
Education	Enrollment in school, literacy rates, dropout rates, opportunities for higher education
Safety	Crime statistics
Employment	Unemployment rates, pay equality
Diet	Protein and calorie consumption, malnutrition rates

Challenge students to indicate why they think certain indicators are more important than others. Should gender-related issues be considered in determining Quality of Life? Why do you think the Universal Declaration includes some indicators, but not others?

4. Distribute Handout #24, "Quality of Life Indicators Worksheet," to students. Ask students to fill in the indicators agreed upon at the column heads. Assign each student or group of students a research topic. The focus could be on one of the nations listed on the handout about which students may gather information on each indicator, or it may be on one of the indicators for which they gather information on each nation. These nations were selected because they represent a diversity in types of political and economic development.

5. Ask students to look for current data as well as for information which might indicate changes or improvements taking place in the given nation's Quality of Life.

6. Make a chart to record the data. Hang it on the wall. As students complete their research, have them record their findings.

7. After the data have been recorded, begin discussion. *Note:* If you decide to provide the students with the data, such as Handout #25, post the chart but omit the names of the countries. Have the students begin the activity by trying to guess which countries, continents, or types of countries (such as Third World, Communist or former Communist, or former colonies) are represented. This activity requires them to employ their previous knowledge about patterns of development around the world.

The following questions will help you guide the discussion:

Gathering and Organizing Data:

- What were some of the problems you encountered in gathering reliable data? *Note:* If various resources were used, it is likely that students will report different sets of statistics. How can different statistics be explained?
- What issues did this activity raise for you about problems of cross-cultural comparison?
- How might the nations be grouped, given the data? Which labels would you assign to each group?
- How useful are quantitative data in helping us understand other nations? What do they tell you? What don't they tell you? Give examples.
- If you had a chance to interview citizens of other countries regarding their quality of life, what types of questions would you ask?

Analyzing and Reflecting on Findings:

- What relationship does GNP per capita seem to have with other indicators?
- How can you explain the enormous differences between nations?
- How do you view "Quality of Life"? Based on your research and personal opinion, what are the most important social and economic factors?
- If you were to add political rights to your conception of "Quality of Life," which would you include? What indicators could you use to measure them?
- Do you think it is fair that such differences exist in the world? Why or why not?
- Do you believe that people in all nations are entitled to certain social and economic rights? Explain your answers, identifying which rights, if any, you would include.
- Are certain factors more important than others?
- Do you think action should be taken to reduce the differences among nations? Give reasons. If yes, where would you start?
- What do you think our government and we as citizens should do?

8. Conclude the activity by having students reflect on the meaning of these social and economic rights for them.

QUALITY OF LIFE INDICATORS WORKSHEET

		INDICATORS			
COUNTRY	GNP PER CAPITA(\$)				
SWEDEN					
HUNGARY					
TANZANIA					
INDIA					
UNITED STATES					
CHINA					
VENEZUELA					
MEXICO					
THAILAND					
SAUDI ARABIA					

Sources:

DATA ON QUALITY OF LIFE

COUNTRY	1995 GNP PER CAPITA (\$)	1995 INFANT MOR- TALITY RATE ¹ (per 1000 births)	1995 % LITER- ACY	1995 LIFE EXPEC- TANCY	1990 CRIME RATE (per 100,000 people)	1989-95 PREVAL- ENCE OF MALNU- TRITION (% under five years)	1994-95 ACCESS TO SAFE WATER (% of pop.)	1988-92 POPULA- TION per PHYSI- CIAN	1993 FEMALES IN SEC. SCHOOL (% of age group)
SWEDEN	23,750	4	95+	79	14187	na	na	370	100
HUNGARY	4120	11	95+	70	na	na	na	340	82
TANZANIA	120	82	70*	51	1250	28	49	24880	5
INDIA	340	68	62	62	na	63	63	2460	na
U.S.A.	26,980	8	95+	77	5820	na	90	420	97
CHINA	620	34	81	69	200	17	83	na	51
VENEZUELA	3,020	23	91	71	na	6	88	630	41
PANAMA	2,750	23	91	73	na	7	82	840	65
THAILAND	2,740	35	94	69	1449	13	81	5000	37
SAUDI ARABIA	7,040	21	63	70	120	na	93	660	43

Sources: United Nations, Development Programme, *Human Development Report 1997*, Oxford University Press, 1997; World Bank, *World Development Report 1997*, New York: Oxford University Press, 1997; Reddy, Marlita A., ed. *Statistical Abstract of the World*, New York: Gale Research, 1994.

COMPARING POLITICAL FREEDOM ACROSS NATIONS

Overview: Almost every nation in the world includes basic political and civil rights in its constitution. In practice, however, there are enormous differences in the degrees to which citizens are able to practice these rights. This activity challenges students to examine the practices of freedom through cross-national comparisons. Unlike the previous activity focusing on Quality of Life, there is little reliable statistical data for the indicators of political freedom. In this activity, students are expected to identify their own indicators and gather the relevant data. By using the same countries as those in the previous activity in this one, students will be in a position to conduct some interesting analyses in the activity that follows this one.

Objectives:

- To understand the concepts of political and civil rights
- To become aware of the state of political freedom in various nations
- To develop and use indicators of political freedom in various nations
- To identify problems related to cross-national measurement and comparisons

Grade Level: 9-12

Time: Three to five class periods

Materials: Handout #3, #4, or #5, "Universal Declaration of Human Rights," beginning on pages 10, 14, or 18
Handout #26 "Political Freedom Indicators Worksheet," (page 123 only)
References such as: *Amnesty International Report* (annual), 322 Eighth Avenue, New York, NY 10001; Humana, Charles. *World Human Rights Guide*, New York: Oxford University Press, 1992; Freedom House, *Freedom in the World: 1992*, New York: Freedom House, 1992; Kurian, George T., *The New Book of World Rankings*, New York: Facts on File, 1991; United States Government, Department of State, *Country Reports on Human Rights Practices* (annual), Washington, D. C.: Government Printing Office; almanacs, encyclopedias.

Procedures:

1. Write, "Political and Civil Rights" on the chalkboard. Point out that nearly two-thirds of the articles in the Universal Declaration of Human Rights are devoted to this theme.
2. Before students review the Universal Declaration, ask, "What does it mean to you to be free?" Have them brainstorm responses to the question. Write all responses on the chalkboard. Then ask students to identify those which express political and civil rights.
3. Have students review the Universal Declaration to see if it includes items they neglected to mention. You may wish to refer to Handout #3, #4, or #5. Add these to the list on the chalkboard. Be sure to retain the list of items generated by students that do not appear in the UDHR.
4. Ask students to identify five or six rights. These will serve as the basis for students' research to determine to what extent freedom exists in a particular nation. The following questions might be helpful:
 - Why have you selected these rights in particular? Are some rights more inclusive than others? Are some indicators of freedom better than others? Are some more important to you personally than others?

- How are you going to decide whether the right exists in practice? This includes the right to vote; the right to travel; freedom of speech, press, assembly, and religion; due process; fair trial; prohibition of slavery; and torture.

- Might there be shades or degrees of freedom?

5. Have the students develop a "Freedom Scale" for recording degrees of freedoms in different countries. You might want to use the following example.

The Right to Vote:

No elections (dictatorship)

Elections, but only one party and one candidate (such as former USSR)

Elections with only one party, but several candidates (such as Tanzania)

Elections with more than one party, but the same party always wins national elections (such as Mexico)

Elections with more than one party, and different parties win at various times (such as United States, England)

This does not exhaust the possibilities but does provide an example of the diversity which exists. After using this example, ask students to experiment with a rating scale using other rights, such as freedom of religion and freedom of the press.

6. Decide as a class how you will record your data. You might want to postpone this decision until after students have collected their information, but the task of recording what they have learned should be mentioned.

7. Distribute Handout #26 to students. Ask them to fill in the indicators agreed upon earlier in the column heads. Assign each student or group of students a topic to research. (*Note:* Interviews as well as library research should be encouraged.) Students' focus could be on one of the nations listed on Handout #25 for which they gather information on each indicator, or they could choose one indicator for which they gather information on each nation. Point out that these nations were selected because they represent the diversity of political and economic development.

8. Ask students to look for reports of current events which might indicate that changes or improvements in the status of freedom in the given country have occurred recently.

9. Make a large chart to record data and hang it on the wall.

10. Once the data have been gathered, return to the question of rating freedom (Step #4 above). Decide as a class how to record each variable and have students fill in their findings on the chart.

11. After the data have been recorded, continue the activity by drawing on the questions below. They will help you guide the discussion.

Gathering and Organizing Data:

- What were some of the problems you encountered in gathering reliable information? *Note:* If various resources are used, students will probably report different information about the same indicators. What explanations can they offer for this?

- What issues did this activity raise for you about problems of comparisons across cultures?
- In retrospect, was the way in which you decided to record your data the most useful? What are its strengths and weaknesses?
- If you had a chance to interview members of another country regarding political freedom in his/her country, what questions would you ask?

Analyzing and Reflecting on Findings:

- Summarize in two to three sentences the state of political freedom in each country.
 - Rank the countries according to the relative status of their freedom.
 - As a result of having participated in this activity, what questions or concerns will you have when you encounter similar cross-national comparisons?
 - Do you believe that people in all nations are entitled to certain political and civil rights? Explain your answers, identifying which rights, if any, you would include.
 - Do you think action should be taken to ensure that everyone, everywhere, has these rights? Explain your answers.
 - If you think action should be taken, where would you start? Are there certain rights which are more important than others, ones which are likely to have a greater impact on freedom in the country?
 - What, if anything, do you think your government and the citizens of your country should do to promote freedom around the world?
12. Conclude this activity by having students reflect on the meaning of political freedom to them. Use the following questions to guide the discussion.
- How would your life be different if your political and civil rights were curtailed or taken from you?
 - Do you exercise freedom of speech, press, assembly, religion? Give examples.
 - Why do you think only a small percentage of U. S. citizens vote in elections?
 - Are there freedoms you are denied while you are in school? If so, are justifications for this legitimate?
 - Are there times when it appears to you that U. S. citizens are allowed too much freedom? Give examples.

POLITICAL FREEDOM INDICATORS WORKSHEET

		INDICATORS			
COUNTRY	GNP PER CAPITA (\$)				
SWEDEN					
HUNGARY					
TANZANIA					
INDIA					
UNITED STATES					
CHINA					
VENEZUELA					
MEXICO					
THAILAND					
SAUDI ARABIA					

Sources:

COMPARING POLITICAL FREEDOM WITH QUALITY OF LIFE ACROSS NATIONS

Overview: Do countries with higher qualities of life tend to be politically freer? This is a culminating activity that utilizes the data gathered (or provided) in the previous two activities on Quality of Life and Political Freedom.

Objectives:

- To identify relationships between Political Freedom Indicators and Quality of Life Indicators in selected countries
- To offer generalizations regarding the relationship between political freedom and the Quality of Life in selected countries

Grade Level: 9-12

Time: Two to three class periods

Materials: Handout #24, "Quality of Life Indicators Worksheet" (page 118 only)
Handout #25, "Data on Quality of Life," (page 119 only)
Handout #26, "Political Freedom Indicators Worksheet," (page 123 only)
Handout #3, #4, or #5, "Universal Declaration of Human Rights,"
beginning on pages 10, 14, or 18
References such as: *Amnesty International Report* (annual), 322 Eighth Avenue, New York, NY, 10001; Humana, Charles. *World Human Rights Guide*. New York: Oxford University Press, 1992. Freedom House, *Freedom in the World*: 1992, New York: Freedom House, 1992; Kurian, George T., *The New Book of World Rankings*, New York: Facts on File, 1991; United Nations Children's Fund (UNICEF), *The State of the World's Children* (annual), New York: Oxford University Press, 1991; United Nations Development Programme, *Human Development Report* (annual), New York: Oxford University Press; United States Government, Department of State, *Country Report on Human Rights Practices* (annual), Washington, D. C.: Government Printing Office; World Bank, *World Development Report* (annual), New York: Oxford University Press; almanacs, encyclopedias.

Procedures:

1. Before distributing the handouts, begin the discussion by asking students if they think people live better or worse in societies that are politically free. Have students try to define what they mean by "better" or "worse." Have them generate hypotheses about the relationships between such variables as GNP and political freedom, political freedom and literacy, political freedom and health and safety, and freedom of the press and literacy.
2. Distribute Handouts #24 or #25 and Handout #26 to students (or have them turn to the data sheets they created). Briefly review the Universal Declaration of Human Rights, reminding students that the indicators reflect articles found in the Declaration.
3. Ask students to examine the data in the two handouts. Then have a class discussion with the following questions as a guide.
 - What relationships do you find between the degrees of freedom in a given nation and its GNP per capita, level of literacy, health indicators, rates of crime incidence, or suicide rates?

- How do you explain these relationships? Are they cause-and-effect?
- What generalizations can you make about the relationships between political freedom and Quality of Life?
- What reasons could you offer for the lack of data available on newspaper circulation and crime rates in the People's Republic of China?
- How do you account for the fact that the official U. S. statistic on literacy is over 95 percent, while other studies have concluded that the actual figure is closer to 80-90 percent, if not lower?
- What other statistics could be questioned? What reasons might account for a statistic provided by a government being inaccurate?
- Do you agree or disagree with the following comment by a Third World leader: "One man, one vote" is meaningless unless accompanied by the principle of 'one man, one bread'."? Explain your response.

4. Expand the discussion by asking students to reflect on some of the relationships provided below. How would they account for these statements? Note: Keep in mind that meaningful international comparisons are often hindered by inaccurate or incomplete government-reported data as well as by different ways of measuring data.

The United States is ranked seventeenth in infant mortality rates among the seventeen Western-style, industrialized democracies (such as Canada, Denmark, France, Netherlands, Norway, Finland, Sweden, Switzerland, Japan, and the United Kingdom). (Source: World Bank, *World Development Report* 1997, New York: Oxford University Press, 1997.)

The United States was listed in 1988 among the fifteen countries in the world with the highest murder rates. The U. S. and Netherlands are the only European or North American countries in this group (Lesotho was first). (Source: INTERPOL, *International Crime Statistics*.)

5. Conclude this activity by discussing the relationship between a country's level of political freedom and its Quality of Life, using the following questions as a guideline.

- What are some of the social costs and benefits associated with high levels of economic development?
- Is there such a thing as "too much" freedom? Are there any costs, particularly social, associated with allowing "too much" freedom?
- What are some of the costs, perhaps in quality of life, to a society that limits the freedom of its citizens?
- Would you ever recommend that certain freedoms be curtailed or limited in order to improve the quality of life? Explain your answer.

FIGHTERS FOR RIGHTS AND JUSTICE

Overview: This activity provides students with cases from Kenya, the former Soviet Union, Chile, Pakistan, and the United States that deal with freedom of conscience. It also challenges them to reflect on freedoms available in their own country.

Objectives:

- To learn about human rights as they relate to the freedoms of conscience, belief, and speech in selected nations
- To summarize material presented in case studies
- To analyze "acts of conscience" in terms of the responsibilities of both the government and the individual

Grade Level: 9-12

Time: Two to three class periods

Materials: Handout #27, "Profiles of Fighters for Human Rights," (7 pages, beginning on page 129)

Procedures:

1. Ask students what the word "conscience" means to them. Expand the discussion beyond "guilty conscience" to a discussion of values and beliefs. Ask them to identify "acts of conscience" and to give examples of people who have acted according to their consciences. You might try to elicit examples of times when students have acted according to their own consciences.

2. Point out that according to the Universal Declaration of Human Rights, everyone is entitled to freedom of conscience. Read Articles 9, 18, and 19 to students:

Article 9: No one shall be subjected to arbitrary arrest, detention, or exile.

Article 18: Everyone has the right to freedom of thought, conscience, and religion.

Article 19: Everyone has the right to freedom of opinion and expression.

Amnesty International (AI) is one international human rights organization that works on behalf of people being punished for exercising their rights of conscience. AI defines someone who has been detained because of his/her beliefs, color, gender, sexual orientation, ethnic origin, language or religion, and who has not used or advocated violence, as a "prisoner of conscience."

3. Ask students if people in their country have the rights declared in these articles. Have them provide examples. Point out that these are part of the U. S. Bill of Rights.

4. Distribute Handout #27. Indicate that the struggles of these "fighters" reflect societies in which citizens do not have the same rights as citizens of most Western-style democracies. Point out that these are real people. Ask students to read about these "fighters" and answer the questions below. You may wish to divide your class into groups and assign one profile to each group.

5. Have each group (or individual student) complete the following assignments:

- a. Write a one- to two-sentence definition for each of the words in boldface in the text,

- b. Select three adjectives which best describe your "fighter." Write a sentence or two for each adjective, explaining why you chose it.
6. Follow the assignments with a discussion of students' reactions to the profiles. Have one student from each group provide a summary of each case. Then move to a discussion of the adjectives that students used to describe the "fighters."
7. Move into a discussion of acts of conscience in the United States by pointing out that the United States has a long tradition of protest in its history. Read the following excerpt from Henry David Thoreau's "On the Duty of Civil Disobedience" written in 1849. It captures the sentiment of many of those who have acted on conscience.

Must the citizen even for a moment... resign his conscience to the legislator? Why has every man a conscience, then? ...The only obligation which I have a right to assume is to do at any time what I think is right.

8. Ask students the following questions:
- Do you agree with Thoreau regarding the responsibilities of an individual?
 - What would your nation (and the world) be like if people acted this way?
 - Can you imagine yourself taking stands such as those taken by the "fighters"? What issues might move you to act in such a way that you might find yourself in trouble with authorities? (*Note:* This might make an interesting homework assignment.)
9. Point out that there has been considerable controversy in our history over the ways in which our government has responded to protesters who claimed they were acting on their consciences. Ask students how they would want their government to respond to acts such as:
- A member of the clergy helps to smuggle refugees into this country and offers them sanctuary in a church so that they will not be forced to return home where they fear their government will kill them.
 - A person bombs a health clinic at night to stop abortions from being performed.
 - A person breaks into a military armory and damages a missile head because it might someday be armed with a nuclear weapon.
 - A taxpayer refuses to pay his/her proportion of income taxes that will be spent on military weapons because he/she is against war.

Ask students to identify the issues they will have to confront while making their judgments, such as social order vs. individual freedom, and obedience to law vs. obedience to conscience.

Follow-up:

1. Ask students to identify citizens of their country past and present who have acted on their consciences. Have them conduct research into these persons with the goal of writing a paper and/or reporting to the class. Have them use the following questions to guide their research:
- What was the situation which caused the person to act?

- What were the consequences (for the person) of his or her action; how was he or she treated by his or her own government, and by other citizens? What are the larger societal consequences of the action taken?
 - What is the student's evaluation of the person and his or her actions?
 - You might suggest some U. S. citizens who were fighters for justice, such as Muhammed Ali, John Peter Altgeld, Susan B. Anthony, Daniel and Philip Berrigan, John Brown, David Dellinger, Martin Luther King Jr., Carrie Nation, Paul Robeson, and Margaret Sanger.
2. Your students can also act on behalf of fighters for justice. Amnesty International's Urgent Action Network offers special opportunities for students.

The Urgent Action (UA) program enables citizens around the world to respond to government mistreatment of political detainees, "disappearances," death threats, and executions. There are sixty Urgent Action offices worldwide which issue over 900 calls to action each year. The UA's detail the plight of the victims and recommend actions to be taken in monthly mailings. Concerned people then take action on the behalf of victims by writing letters of concern and protest to government authorities.

In addition to standard appeals about legal and medical concern on behalf of unionists, journalists, educators, artists, indigenous peoples, conscientious objectors, and peasant, religious, and women's rights activists, one Children's Urgent Action appeal focusing on a young victim is issued each month. They are simply-written large print versions of the regular Urgent Action appeals.

To obtain free introductory materials about the many letter-writing options and Amnesty International USA's Urgent Action Network, contact: AIUSA, Urgent Action Network, P. O. Box 1270, Nederland, CO, 80466-1270 (Call 1-800-AMNESTY, ext. 123)

PROFILES OF FIGHTERS FOR HUMAN RIGHTS

#1 Anatoly Koryagin, Soviet Union*

As a young man, Anatoly Koryagin grew up with a dream of becoming a doctor and curing the sick. In 1981, he was imprisoned in a labor camp in the Soviet Union because of his commitment to healing and to human rights.

In 1979, Koryagin had joined a group of young men and women who called themselves the "Working Commission to Investigate the Use of Psychiatry for Political Purposes." They documented and publicized to the world the manner in which the Soviet government placed **dissidents** in special psychiatric hospitals and tortured them with mind-altering drugs, electric shocks, and other physical abuses. The dissidents were not sick people who needed treatment. Rather, they had become troublesome to the Soviet government through their outspoken criticisms or through their attempts to assert their rights to speech, religion, or assembly--rights guaranteed under the Soviet constitution.

Koryagin had been warned. "Your unhealthy opinions could end up hurting you. Keep that in mind," a doctor had told him. But Koryagin would not be silenced. With other members of the Commission, he recorded the case histories of over fifty healthy individuals who had been declared mentally ill by state psychiatrists and assigned to institutions for treatment. He pointed out the political reasons for their **incarceration**.

His reports and those of his coworker, Alexander Podrabinek, were published as **samizdat** in USSR and smuggled to the West where **Amnesty International** distributed them widely. The Soviets were harshly criticized in the world media, and pressured to cease the practice of **psychiatric abuse**.

The net was tightening around Anatoly Koryagin. His colleagues were being arrested, his home was searched, his papers were confiscated. He was arrested by the KGB who threatened him with criminal charges unless he ceased his activities. Nevertheless, he continued charging his own government and his medical colleagues with inhumane and criminal acts.

In February 1981, Koryagin was charged with "anti-Soviet agitation and propaganda." He knew this was inevitable. He had prepared for it with a statement that was smuggled to the West and published. He wrote: "The results of the investigation and trial in my case have been decided in advance. I refuse to take part in them whatsoever..." Four months later, on June 3, 1981, he was sentenced to seven years in a **labor camp**, to be followed by five years of **internal exile**. He was later stripped of his medical degree. While in labor camp, he worked on behalf of fellow prisoners and took part in a hunger strike against the harsh prison conditions. He wrote appeals smuggled out of the camp defending himself and calling on psychiatrists throughout the world to protest the brutal medical practices performed in his country. Koryagin declared:

Our professional duty demands of us that we care for others. [Do not] forget those who have stood up for rights and freedoms which people need, and now are condemned to spend years in the nightmarish... world of psychiatric wards... To remember them and to do everything possible for their release is our obligation.

* Adapted from *Bukovsky News*, Amsterdam: Bukovsky Foundation, n.d., and Amnesty International, mimeographed sources. Reprinted by permission.

He concluded that the world must "brand with shame" those who "trample on the ideals of justice and on the doctor's sacred oath."

International protests of his government's treatment of Koryagin continued until early 1987 when he was finally released from the labor camp, reunited with his wife and children, and allowed to emigrate to western Europe.

In the early 1990s, Koryagin was awarded the Scientific Freedom and Responsibility Award by the prestigious American Association for the Advancement of Science "for his courageous and responsible defense, at personal and professional cost, of the principle that medical knowledge and skills should under no circumstances be used for the purpose of suppressing political dissent."

#2 Wangari Maathai, Kenya*

When Wangari Maathai planted seven trees in memory of Kenya's heroes on June 5, 1977, she was also planting the seed for the Green Belt Movement. By 1992, this national movement of over 50,000 women had been responsible for planting over 10 million trees and saving thousands of acres of topsoil. It had spread to other countries and received an environmental award from the United Nations.

At its core, the Green Belt Movement plants trees to stop soil erosion, provide a source for fuel, beautify the landscape, and earn income for its members. The organization supports tree nurseries organized and run by women who raise and sell seedlings to be planted on Kenya's public and private lands. They plant multipurpose trees, such as oranges, avocados, and olives, which can be used for food and fuel. They also plant indigenous trees, such as **baobab**, fig, and acacia, which had been uprooted since the arrival of Europeans to Kenya.

Planting a tree can also be a political act. As Maathai has said, "You cannot fight for the environment without eventually getting into conflict with politicians." For her, an environmental movement is part and parcel of Kenya's pro-democracy movement. It strives to help the people regain control over what happens to their land and to ensure their involvement in determining the direction of the nation's development. This has not been a popular goal among Kenya's **authoritarian** rulers, and Wangari Maathai has suffered as a result.

Born in 1940, Wangari Maathai has long been on the cutting edge of change in her country. She was the first Kenyan woman to earn a doctorate (biology), to be appointed a professor, and to head a university department. She is a single parent of three whose marriage was a casualty of her activism. She was divorced by her husband, a politician and businessman, who was regarded as unmanly by his peers for not controlling his wife. Powerful, publicly assertive women have a difficult time in Kenyan society, which has long been dominated by men.

She incurred the **enmity** of officials in the Kenyan government in 1989 when she led the fight against **President Daniel arap Moi's** efforts to build a 60-story office building, flanked by a four-story statue of himself, in the midst of Nairobi's only major downtown park. She convinced donors from Great Britain, Denmark, and Japan to withdraw their financial support for the project. She also led the opposition of a plan to destroy 50 acres of forest outside the capital city of Nairobi so that roses could be grown for export.

Ostensibly, Kenya took a major step toward democracy in December 1991. Formal one-party rule ended with the amendment of the Constitution which allowed political parties other than the Kenya African National Union (KANU) to function. However, political repression did not end. Citizens whose views were labeled **sedition** by the government were still subject to arrest and prosecution.

In January 1992, Wangari Maathai and other members of their new Forum for the Restoration of Democracy were arrested and charged under Kenyan law with "publishing a false rumor which is likely to cause fear and alarm to the public," namely that the Kenyan government, led by Moi, was planning to hand power over to the military rather than face public elections. Forced to sleep on a cold prison floor without blankets or a mat, Maathai's rheumatism was so inflamed that she was hospitalized after her release.

* Amnesty International USA. *Urgent Action Appeals*. New York: Amnesty International USA, 1992; *Africa News* 36, No. 3(1992); *New York Times* (International Edition) December 6, 1989; *In Context* 28, (1996).

In March 1992, Maathai joined a women's hunger strike in Nairobi's Uhuru (Independence) Park where they were campaigning for the release of political prisoners. Saying she owed something to those who had spoken out for democracy and been imprisoned. According to **Amnesty International**, when riot police charged the crowd, she and several others were tear gassed and clubbed unconscious by the police. She was taken to the hospital by friends and supporters. Even from her hospital bed, she called a news conference to criticize repressive political leaders and reaffirm a commitment to democratic principles.

Maathai's struggle for the environment and justice has never stopped. At the World Conference on Women in Beijing, China in 1995, she advocated for environmental justice and continues to struggle for democracy in her native Kenya. When asked why she continues to fight for justice, she said, "I don't really know why I care so much. I just have something inside me that tells me that there is a problem, and I have got to do something about it. I think that is what I call the God in me."

#3 Reinalda del Carmen Pereira Plaza, Chile*

On the evening of December 15, 1976, Reinalda Pereira Plaza was walking along a street in her hometown near Santiago, Chile. Perhaps she was thinking about her child soon to be born--she was five months pregnant. Perhaps she was thinking about her work at the hospital or some activity being organized by the Federation of Medical Technicians and Professional Workers. She was an official in the trade union and worked to ensure and protect the rights of its members. At about 7:00, Reinalda Pereira Plaza, twenty-nine, was arrested by Chilean security forces and disappeared.

She was not alone. Between 1973, when Augusto Pinochet came to power after overthrowing the popularly elected government of **Marxist** Salvador Allende, and 1976, over 1,500 Chilean citizens simply vanished after having been arrested by security forces. No charges were filed, no court trials occurred, no sentences were given--nothing. Pinochet had sought to destroy trade unions such as Reinalda's which had supported the Allende government. She knew there were risks involved if she continued to speak out on behalf of workers. Anyone who protested government policies or advocated greater freedom ran the risk of being harassed, arrested, and tortured.

Reinalda's family did not merely sit back and accept the government's actions. Her mother submitted a **writ of habeus corpus** to the government, demanding that Reinalda either be charged with a crime or released. No charges were ever made. In fact, the Chilean government denied that she had been arrested. They claimed that Reinalda had traveled by foot from Santiago, Chile, through the Andes mountains to Argentina on the 21st of December, one week after she disappeared. However, Argentina has no record of her ever having entered the country.

Nine years later, in 1985, a Chilean judge was **interrogating** a suspect in another case involving disappearances and torture when he discovered a link to Reinalda's disappearance. The suspect admitted he had worked with government security forces in the 1970s. He had helped them try to root out people such as Reinalda who were believed to be members of the Communist party, and therefore, enemies of the state. He was charged as an **accomplice** in the illegal arrest and detention of Reinalda Pereira Plaza.

This is all that is known about what happened to Reinalda. There have been rumors that she gave birth to a child but no one knows what became of the baby. The Chilean government, still ruled by Pinochet, continues to deny that Reinalda was ever arrested. Her family and human rights groups like **Amnesty International** continue to demand that the Chilean government disclose what has happened to her and to the hundreds of other fighters for justice who appear to have dropped off the face of the earth.

* Source: Amnesty International. Reprinted by permission.

#4 Iqbal Masih, Pakistan

Broad Meadows Middle School, United States*

Craig Kielburger, Canada

In 1986, Iqbal was sold into bonded labor by his father when he was four years old. The family needed money to pay for an older brother's wedding, a wedding that Iqbal probably did not attend.

Iqbal was one of over seven million Pakistani youths forced to work until a loan to the family is paid off. Unfortunately, these loans are rarely paid off because poor families are usually unable to keep up with the high interest charges. This system of bonded labor is common in Pakistan and in other Asian countries. In Iqbal's case, his "contract" was with a carpet maker who would sometimes chain him to the loom if he tried to escape. He and his fellow child workers often labored for ten hours daily and received little schooling.

When he was ten, Iqbal defied the orders of the carpet factory owner and attended a rally organized by the Bonded Labor Liberation Front (BLLF) that fights bonded labor by teaching workers about their human rights. Iqbal told his personal story at the meeting. When his words were reported in a local newspaper, he chose not to return to the factory. He joined the BLLF, making speeches describing his work experiences and exposing the realities of bonded labor. He became an important young voice in the movement against bonded child labor.

Iqbal was flown to the United States to be honored for his efforts and to receive a Reebok Youth in Action Award in 1994. While in the United States, he visited schools, talked with American youth, and publicized the condition of bonded labor in Pakistan. His "debt" to the carpet factory was paid by well-wishers, and he looked forward to becoming a lawyer and studying at a university.

However, when he returned home, he was shot and killed while he rode on the handlebars of a friend's bicycle. The BLLF claimed he was murdered by the "carpet mafia" for exposing child bonded labor and focusing world attention on this problem.

Schoolchildren in Europe, Canada, and the United States took up the cause for which he had died. Students at the Broad Meadows Middle School in Quincy, Massachusetts, who had heard Iqbal speak channeled their sadness and anger into human rights activism. They launched the Kids' Campaign to Build a School for Iqbal. They sought to raise money for a school for disadvantaged youth in the Punjab region of India, where Iqbal was born. They sent emails, faxes, and letters to 245 organizations around the world requesting proposals to build a school in Iqbal's memory. The students raised over \$130,000 and found a Pakistani non-governmental organization to build a school for 200 youths and to establish a credit union to buy back children sold into bondage.

In 1995, students of the Broad Meadows Middle School received the Reebok Youth in Action Award. They had continued the human rights struggle and kept Iqbal's dream alive. You may visit their website, "A Bullet Can't Kill a Dream," at www.digitalrag.com/mirror/iqbal.html.

In 1996, Craig Kielburger was also awarded Reebok's Youth in Action Award for his work on behalf of the rights of children. He too had been shocked by the murder of Iqbal Masih, and by the larger problems of child labor and the exploitation of children.

* Sources: Edmonds, B.C. and W.R. Fernekes. *Children's Rights: A Reference Handbook*, Santa Barbara, CA: ABC-CLIO, 1996; Amnesty International. *Human Rights Education: The Fourth R*. 7 No. 2 (Fall 1996).

Mobilized into action at the age of 12, this student from Toronto, Canada traveled to many countries, including India, Thailand, the Philippines, and Brazil to meet with young people, observe their living and working conditions firsthand, and to speak out on their behalf.

With friends and classmates, Craig organized Free the Children, an international organization that is committed to raising awareness of the exploitation of children globally and that works to protect children and improve the quality of their lives. Craig has testified before the U. S. Congress, addressed the State of the World Forum in San Francisco, and spoken before the heads of the World Council of Churches. He and Free the Children have convinced the Canadian government to contribute \$700,000 to programs aimed at eliminating child labor, and have also raised over \$200,000 to support and educate freed bonded children in India.

As a result of the leadership of young people like Craig Kielburger, Free the Children, and the Broad Meadows Middle School, global efforts to eliminate exploitative child labor and other forms of child abuse are increasing.

RESPONSIBILITIES OF YOUTH

Overview: Rights and responsibilities are related. This activity examines the responsibilities of youth in two nations--the United States and the People's Republic of China. Students compare and contrast the guiding principles of a youth group in each society that reflects a perspective of the young person as a future citizen.

Objectives:

- To identify similarities and differences between the codes of the Young Pioneers of China and the Boy Scouts of America
- To make inferences from written statements about values that are important to a society
- To better understand the roles and responsibilities assigned to young people in the two societies
- To reflect on the proper role of government in the bringing up of children

Grade Level: 7-12

Time: One to two class periods

Materials: Handout #28, "Responsibilities of Youth," (2 pages, beginning on page 138)

Procedures:

1. Point out that people in every society try to raise their children according to the principles and beliefs they believe to be correct. In some societies, such as the People's Republic of China, there are national codes of conduct that all children are to follow. In others, such as the United States, there are no national governmentally-approved standards of behavior. There are groups, however, like Boy Scouts or Girl Scouts, that offer rules of conduct.
2. Distribute Handout #28 to students. Point out that although these are different in their purpose and scope, they nevertheless can give us a sense of what these societies value. By studying them, we can also develop insights into these nations' cultures and histories. *Note:* Students will probably know little about the Chinese youth group. Therefore, a description is included in the handout.
3. Have students read the handout. Ask them to identify similarities and differences between the two sets of codes. Have them begin with similarities and then go on to differences. For example:

Similarities:

Patriotism, responsibility for others, honesty, standing for truth, bravery,
mottoes: "Always Prepared" / "Be Prepared"

Differences:

Young Pioneers

Directed by Communist party
Voluntary, but almost all boys and girls join
Focus on collective, group
Concern with building and defending country
No mention of God
Study hard
No mention of role as agent of change
No mention of differences

Boy Scouts

Private
Voluntary, most boys do not join
Focus on self-reliance, individualism
Mention of loyalty but not defense
Reverence toward God
No mention of study
Role in the changing of laws seen as unfair
Respect for differences

4. Move from this comparison into the more focused questions below. These questions begin with ones which are more content-related and conclude with more philosophical ones.

- Why do you think there is an emphasis on building and defending the nation in the Young Pioneer laws?
- How much do the Boy Scout principles reflect core U. S. values?
- The rights of speech, religion, and peaceful protest are found in both the United States Bill of Rights and the Chinese Constitution. Which of these are mentioned in the Young Pioneer and Scout codes?
- Do you believe that there are differences in how such rights are exercised in the two nations? On what do you base your opinion?
- How do you think Chinese and U. S. children might react if they disagreed with some law or policy in their respective countries (or schools)?
- If these documents were your only source of information, what conclusions would you draw about the two societies?
- Do you think it is a good idea or a bad idea for the government to make rules about the way children should be brought up?
- Can a society be too collectivistic, (group oriented), or too individualistic? What problems might arise in such societies?
- Is there anything we might learn from this Chinese approach to "making a citizen," and are there lessons they might learn from the U. S. approach?
- What are some of the difficulties you encountered trying to compare and contrast the two sets of principles?
- In what ways are these sets of principles expressions of political, social, and cultural characteristics of the particular country?

RESPONSIBILITIES OF YOUTH

Chinese Youth Groups

Youth groups exist in China to aid the Communist Party in preparing young people for citizenship. The Young Pioneers (ages 7-15) is organized in schools and almost all children join. The Communist Youth League (ages 15-27) is organized both at school and work. About 70 percent of young people join this League which provides leadership for the Pioneers. Membership in the Pioneers and the Youth League are essential for joining the Communist Party later in life.

Induction into the Young Pioneers occurs across China on June 1, International Children's Day. Students stand together to take the Pioneer oath and are presented with red scarves at a big school ceremony. They wear these proudly around their necks every day as required dress for a Pioneer. They learn their motto, "Always Prepared," as well as the Pioneer laws.

All children do not join the Young Pioneers at the same time. Those who show good character are invited to join first, as they serve as models for the other children. In addition, teachers honor students who have behaved like good Pioneers to encourage others to improve their behavior.

Each child is expected to develop a strong sense of loyalty to his/her Pioneer unit. For example, if one girl in a class unit does something such as carve her name on a desk, the whole unit will discuss this behavior. Another member might report her so that she will change her ways and the rest of her unit will not be dishonored. Pioneers feel a responsibility to help other members improve, and thereby improve the unit and themselves. The Young Pioneers also cooperate with each other through games and activities.

Pioneers participate in a wide range of group activities involving art, music, science, sports and hobbies. These are organized at school and at "Pioneer Palaces" and clubs in the community. During vacations, there are camps organized by the Pioneers where children have fun, learn about nature, and meet with Pioneers from other parts of the country. Activities are organized to develop the children's talents and interests. They also promote patriotism, the importance of group membership, and the value of socially useful work.

Those who perform well as Pioneers apply to join the Communist Youth League. This youth group offers both social and recreational activities and considerable study of Communist ideology. Youth also participate in voluntary labor projects. They might assist Pioneers in taking care of public property. All this is important preparation for their full participation as Chinese citizens.

Guiding Principles of the Pioneers in China*

The purposes of the Young Pioneers are to unite and educate children, to follow the instructions of the party, to value science and respect public property, to be determined to make contributions to building the country into a Socialist modern power, and to be successors of the Communist course.

- The Pioneer is devoted to the motherland, to the Party, and to Communism.
- The Pioneer is preparing himself to become a member of Communist Youth League.
- The Pioneer strives to emulate heroes of combat and labor.
- The Pioneer honors the memory of those who gave their lives for their country, and is preparing himself to become builder and a defender of the motherland.
- The Pioneer is persistent in study, at work, and in sports.
- The Pioneer always stands boldly for the truth.
- The Pioneer is a friend to other Pioneers.

* Source: *Yearbook of Chinese Education 1949-1981*, Beijing: Publishing House of Chinese Encyclopedia, 1981.

Boy Scout Principles (U. S. A.)*

Trustworthy. A Scout tells the truth. He keeps his promises. Honesty is part of his code of conduct. People can depend on him.

Loyal. A scout is true to his family, Scout leaders, friends, school, and nation.

Helpful. A Scout is concerned about other people. He does things willingly for others without pay or reward.

Friendly. A Scout is a friend to all. He is a brother to other Scouts. He seeks to understand others. He respects those with ideas and customs other than his own.

Courteous. A Scout is polite to everyone regardless of age or position. He knows good manners make it easier for people to get along together.

Kind. A Scout understands there is strength in being gentle. He treats others as he wants to be treated. He does not hurt or kill harmless things without reason.

Obedient. A Scout follows the rules of this family, school, and troop. He obeys the laws of his community and country. If he thinks these rules and laws are unfair, he tries to have them changed in an orderly manner rather than disobey them.

Cheerful. A Scout looks for the bright side of things. He cheerfully does tasks that come his way. He tries to make others happy.

Thrifty. A Scout works to pay his way and to help others. He saves for unforeseeable needs. He protects and conserves natural resources. He carefully uses time and property.

Brave. A Scout can face danger even if he is afraid. He has the courage to stand for what he thinks is right even if others laugh at or threaten him.

Clean. A Scout keeps his body and mind fit and clean. He goes around with those who believe in living by these same ideals. He helps keep his home and community clean.

Reverent. A Scout is reverent toward God. He is faithful in his religious duties. He respects the beliefs of others.

* *An Introduction to the World of Boy Scouting.* Reprinted by permission of the Boy Scouts of America. All rights reserved.

TORTURE: PERSONAL CHOICES AND INTERNATIONAL PRACTICES

Overview: Although the Universal Declaration of Human Rights condemns torture, it is still practiced in many nations. This two-pronged activity examines personal values regarding torture and assists students in learning about the extent of its practice worldwide. Each part of this activity can be done separately.

Objectives:

- To examine personal attitudes regarding the use of torture
- To conduct research into the existence of torture and related human rights abuses in the world

Grade Level: 7-12

Time: Variable

Materials: Handout #29, "Ladder of Torture," (page 142 only)
Handout #30, "List of Torturing Countries," (2 pages, beginning on page 143)
Wall map of the world and map pins
References: Amnesty International, *Report* (annual) and *Torture in the Eighties*, 1984. (Available from Amnesty International Publications Department, 322 Eighth Avenue, New York, NY, 10001.) U. S. Government, Department of State, *Country Reports on Human Rights Practices* (annual), Washington, D. C.: Government Printing Office.

Procedures:

1. Read the following scenario to the students.

• The Bomber •

A bomb has been planted somewhere in your community. Demands have been made for money and for the release of prisoners from jail. The admitted bomber has been caught, but he refuses to tell where the bomb is located.

What do you do? Would you torture him?

2. Ask students to generate a list of questions they would like to ask about the situation before they make their decisions, or simply launch into an open discussion. In either case, try to ensure that the following questions are raised:

- Does it matter whether it is people or property that will be destroyed?
- Is the number of people who might be injured or die a factor?
- Does it matter how much time you have to interrogate, (i.e., torture as last resort)?
- Is the type of bomb a matter to be considered?
- Would you torture the person yourself?
- Would you torture the person's loved ones into confessions?

- Would you publicize the fact that you are a torturer?

Try to have the students create their own set of conditions, but challenge them each time they introduce a new qualification.

3. At the appropriate point in the discussion, distribute Handout #29, "Ladder of Torture," to the class. Shift the discussion to Step Two on the ladder. As you move down the ladder in your discussion, student support for torture will probably diminish or vanish. End this part of the activity by posing the following questions:

- Where do you draw the line? When, if ever, is torture justified?
- Under what conditions can you justify revoking another person's human rights?
- If you believe that torture is justifiable, would you grant the same "right to torture" to all nations?

4. Point out that few, if any of us, will ever be confronted with this sort of decision. However, some occurrences which might raise similar questions could be kidnapping, planned terrorist raids on airports or embassies, or the theft of weapons or dangerous chemicals. Ask the class how they want their government officials, police, and military to respond to these kinds of incidents.

5. Ask students to identify countries in the world which they believe practice torture. Place a pin on the map of the world for each.

6. Pass out Handout #30, "List of Torturing Countries." Have the students compare their lists to those identified by Amnesty International in its 1997 Report. Have them place a pin on the map for each accused country.

7. Inform students that the asterisk (*) before the name of a country indicates that it was also on Amnesty's 1984 list and is still identified as a torturing nation in 1997, while a pound symbol (#) before the name indicates that the country was on the 1984 list but is not identified as a torturing nation in 1997, and those with a circle (o) before their names were not on the 1984 list but appear in the 1997 Report.

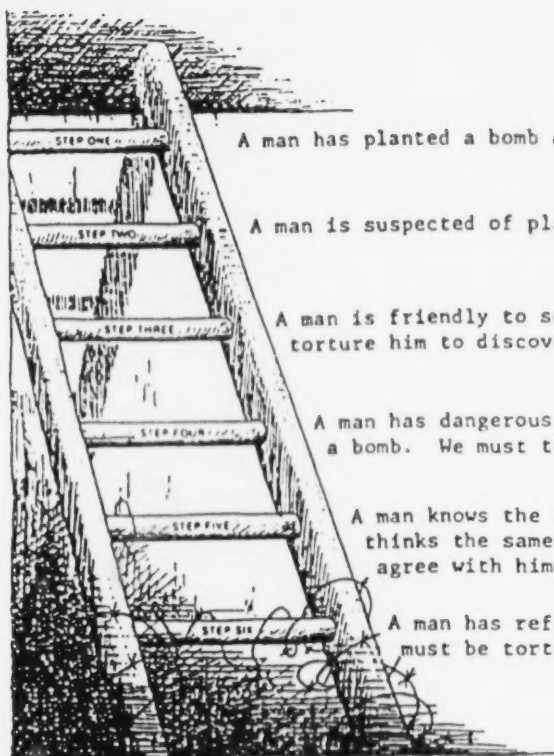
8. Divide the class into five groups and assign one geographic area to each. Have students conduct research into specific nations in their assigned areas. Students may wish to consult the Internet and monitor reports on torture and other human rights abuses that appear in newspapers. Ask students to answer the questions at the end of Handout #30 as part of their research.

9. Have each group write an "area report" in which they identify certain patterns, for example, in the relationships among types of government, distribution of wealth, role of the military, and the practice of torture. Have them consider why certain countries are still on the list, why others have been added, and why some have been dropped from it.

10. Have students write letters to the embassies of some of the countries they have studied. They can ask if the country has changed its practices since the 1997 Amnesty International report was published. They may also report what they have learned about the country's practices through their research and urge that torture cease. They might refer to the Universal Declaration of Human Rights (Article 5) in their letters.

11. (Optional) Students may wish to contact Amnesty International, 322 Eighth Avenue, New York, NY, 10001, telephone: 1-800-AMNESTY, to discover what they can do to end torture in the world. Amnesty International has a program for high school students who want to become involved in human rights work.

THE LADDER OF TORTURE*



STEP ONE A man has planted a bomb and admits it. We must torture to save lives.

STEP TWO A man is suspected of planting a bomb. We must torture to find out.

STEP THREE A man is friendly to some one suspected of planting a bomb. We must torture him to discover where the suspect is.

STEP FOUR A man has dangerous opinions and might be thinking of planting a bomb. We must torture him to discover his plans.

STEP FIVE A man knows the one who has the dangerous opinions. He probably thinks the same. We must torture him to find out others who agree with him.

STEP SIX A man has refused to tell the police where a suspect is. He must be tortured to make sure others don't dare do the same.

* Source: Amnesty International. Reprinted by permission.

LIST OF TORTURING COUNTRIES*

Torturing countries are those where torture is practiced or tolerated by the government on a systematic basis.

- * listed as a torturing country in Amnesty International's 1984 publication *Torture in the Eighties* and still engaged in torture according to its 1997 Report
- # listed as a torturing country in Amnesty's International's 1984 publication *Torture in the Eighties* but not described as such in its 1997 Report
- o not listed as a torturing country in Amnesty's International's 1984 publication *Torture in the Eighties* but described as such in its 1997 Report

Note: Data are not available on all countries.

Africa

- # Angola
- o Burundi
- * Cameroon
- * Chad
- # Camoros
- # Congo
- # Djibouti
- * Ethiopia
- # Gabon
- # Ghana
- # Guinea
- o Guinea-Bissau
- * Kenya
- * Liberia
- # Lesotho
- # Mali
- # Mauritania
- # Namibia
- # Rwanda
- * Somalia
- * South Africa
- o Sudan
- * Uganda
- # Zaire
- # Zambia
- # Zimbabwe

The Americas

- # Argentina
- * Bolivia
- * Brazil
- # Chile
- # Colombia
- # El Salvador
- # Guatemala
- # Guyana
- * Haiti
- # Honduras
- * Mexico
- # Paraguay
- * Peru
- # Surinam
- # Uruguay
- o Venezuela

Europe

- * Albania
- o Bulgaria
- o Georgia
- # Italy
- o Poland
- # Romania
- o Russia
- # Spain
- * Turkey

(Continued...)

* Sources: Amnesty International, *Torture in the Eighties*, New York: Amnesty International, 1984; *Amnesty International Report 1997*, New York: AI Publications, 1997.

Asia

- * Afghanistan
- * Bangladesh
- o Cambodia
- * China
- * India
- * Indonesia and East Timor
- o Kazakstan
- # Korea (Republic of)
- * Pakistan
- * Philippines
- * Sri Lanka
- # Taiwan

The Middle East and North Africa

- o Algeria
- * Bahrain
- * Egypt
- * Iran
- * Iraq
- * Israel & the Occupied Territories
- * Libya
- # Morocco and Western Sahara
- * Saudi Arabia
- * Syria
- * Tunisia

For the country selected, learn as much as you can about each of the following:

1. Type of government
2. Type of economy
3. Patterns of distribution of wealth and resources within the country: who owns wealth, property, or other resources, and who doesn't?
4. Nature of groups in opposition to the government, if any
5. Domestic conditions, such as civil war, active guerrilla groups, drug industry
6. Power of the military in the government and civic lives of the people
7. Kinds of torture and human abuses practiced or tolerated
8. Prevalence of torture: how widespread, how frequent, other kinds of human rights abuses
9. Changes (political, economic, social) that have occurred since Amnesty International's 1984 report
10. U. S. relationship with the selected country.
11. Status of United Nations' Convention against Torture and Other Cruel, Inhuman Degrading Treatment or Punishment: Is it signed, ratified or adopted by the government?

DEATH PENALTY

Overview: There has been an increase in the number of executions in the United States in recent years. This activity challenges students to examine the issues and clarify their own positions regarding the death penalty.

Objectives:

- To understand and evaluate the arguments for and against the death penalty
- To employ research skills in examining arguments
- To support one's own position on the death penalty
- To reflect on one's definition of justice as it relates to this issue

Grade Level: 9-12

Time: Three to five class periods, depending on time devoted to research

Materials: Handout #31, "In Support of the Death Penalty," (7 pages, beginning on page 148)
Handout #32, "Against the Death Penalty," (8 pages, beginning on page 155)

Procedures:

Note: Because of the length of the readings in Handouts #31 and #32, you may wish to make a few copies to be placed in the library or shared in class.

1. Before any discussion of the death penalty begins, have students write one to two paragraphs in which they give their positions on the issue and the reasons why they take these positions. Collect these statements and inform students that they will be returned at the end of the activity.
2. Distribute copies of Handouts #31 and #32 to students. There are two readings for each position: a scholarly piece and a more popular one. The readings are rather lengthy and include some difficult language. Ask students to read each article and to write down the different arguments made and the types of substantiation or evidence presented for each position. You might want them to divide their papers in half, writing the argument on the left and recording the evidence on the right.
3. Begin the subsequent discussion by ensuring that students understand the different arguments being made. Generate a list of arguments with the class and write these on the chalkboard. The articles in the handouts do not exhaust the arguments made but do, at least, touch on those most often cited. These include:

Deterrence
Retribution
Cost
Irreversibility
Equal treatment under law
Justice
Morality of killing by government

Cruel and inhumane punishment
Sanctity of human life
Proportionality in sentences
Biblical justifications
Judicial bias and error
Discrimination against minorities/poor

4. Divide the class into five groups which will conduct research into different aspects of the issue. This can serve as a stepping-stone for a culminating debate on a topic such as "The Death Penalty should be abolished in our country." It can also serve as preparation for a less formal class discussion.

Group A: Which of the positions taken can be supported by empirical or quantitative (number-based) evidence? What is the evidence? Is it convincing?

These students pursue the issues of deterrence, equal treatment in sentencing, economic costs of death penalty, and proportionality in sentences.

Group B: Which of the positions taken are supported by claims other than empirical ones? Are these claims convincing?

These students examine claims based on assertions of human rights, definitions of justice, Biblical justifications, and morality, among others.

Group C: How do members of your community feel about the death penalty and how do they support their positions?

These students interview elected officials, lawyers, police officers, clergy, teachers, fellow students, and people on the street.

Group D: What is the status of the death penalty in your state?

These students examine existing statutes, pending legislation, past executions, existence of a death row, racial and economic status of those sentenced to die (past and present), nature of crimes and victims, etc. The scope of this task will vary enormously depending on the state.

Group E: What is the international status of the death penalty?

These students conduct a global survey to discover the abolitionist and retentionist nations, crimes to which the death penalty can apply, and trends.

5. After research has been completed, begin the debate or class discussion. If you choose a more open-ended discussion, the following quotations might help to stimulate or focus the student exchanges.

A society that believes that the killing of a human being is a solution to any problem is deeply uncivilized... We say we think human life is sacred. And then to prove that, we kill somebody. That's crazy.

Henry Schwarzschild, American Civil Liberties Union official, *Time*, January 24, 1983, p. 38

[Capital punishment] attempts to vindicate one murder by committing a second murder. And the second murder is more reprehensible because it is officially sanctioned and done with great ceremony in the name of us all.

Joel Berger, NAACP Legal Defense Fund *Time*, January 24, 1983, p. 38

Today, we see the decay of our inner cities, we read of tragedy and outrage until we are numb, and many of us have felt the sickening touch of brutality in our own lives... Society must once again assume the right and accept the duty of exacting retribution.

Karl Spence, "Crime and Punishment," *National Review* 35: September 16, 1983, pp. 1140-1161

...punishments both proclaim and enforce social values according to the importance given to them. ...To refuse to punish any crime with death, then, is to

avow that the negative weight of a crime can never exceed the positive value of the life of the person who committed it. I find that proposition implausible.

Ernest van den Haag, Professor of Jurisprudence
Hugo A. Bedau, (ed.), *The Death Penalty in America*,
New York: Oxford University Press, 1982. p. 332

6. Return now to the original writing assignment. Pass back the papers collected earlier and have students write essays in which they reflect on what they had previously written. Ask them to address the following questions:

- Has your position changed? If so, in what ways?
- Which arguments (for or against) do you find most convincing? Why?
- In what ways is your position consistent with your views of justice and of the sanctity of human life?

IN SUPPORT OF THE DEATH PENALTY

Reading #1

The Ultimate Punishment: A Defense

by Ernest van den Haag,

John M. Olin Professor of Jurisprudence and Public Policy, Fordham University

The death penalty is our harshest punishment.¹ It is irrevocable: it ends the existence of those punished, instead of temporarily imprisoning them. Further, although not intended to cause physical pain, execution is the only corporal punishment still applied to adults.² These singular characteristics contribute to the perennial, impassioned controversy about capital punishment.

I. Distribution

Maldistribution of any punishment among those who deserve it is relevant to its justice or morality. Even if poor or black convicts guilty of capital offenses suffer capital punishment, and other convicts equally guilty of the same crimes do not, a more equal distribution, however desirable, would merely be more equal. It would not be more just to the convicts under sentence of death.

Punishments are imposed on people, not on racial or economic groups. Guilt is personal. The only relevant question is: does the person to be executed deserve the punishment? Whether or not others who deserved the same punishment, whatever their economic or racial group, have avoided execution is irrelevant. If they have, the guilt of the executed convicts would not be diminished, nor would their punishment be less deserved. To put the issue starkly, if the death penalty were imposed on guilty blacks, but not on guilty whites, or if it were imposed by a lottery among the guilty, this irrationally discriminatory or capricious distribution would neither make the penalty unjust, nor cause anyone to be unjustly punished, despite the undue impunity bestowed on others.³

Justice requires that as many of the guilty as possible be punished, regardless of whether others have avoided punishment. To let these others escape the deserved punishment does not do justice to them, or to society. But it is not unjust to those who could not escape.

Recent data reveal little direct racial discrimination in the sentencing of those arrested and convicted of murder.⁴ The abrogation of the death penalty for rape has eliminated a major source of racial discrimination. Concededly, some discrimination based on the race of murder victims may exist; yet, this discrimination affects criminal murder victimizers in an unexpected way. Murderers of whites are thought more likely to be executed than murderers of blacks. Black victims, then, are less fully vindicated than white ones. However, because most black murderers kill blacks, black murderers are spared the death penalty more often than are white murderers. They fare better than most white murderers.⁵ The motivation behind unequal distribution of the death penalty may well have been to discriminate against blacks, but the result has favored them. Maldistribution is thus a straw man for empirical as well as analytical reasons.

II. Miscarriages of Justice

In a recent survey Professors Hugo Adam Bedau and Michael Radelet found that 7000 persons were executed in the United States between 1900 and 1985 and that 35 were innocent of capital crimes.⁶ Among the innocents they list Sacco and Vanzetti as well as Ethel and Julius Rosenberg. Although their data may be questionable, I do not doubt that, over a long enough period, miscarriages of justice will occur even in capital cases.

Despite precautions, nearly all human activities, such as trucking or construction, cost the lives of some innocent bystanders. We do not give up these activities, because the advantages, moral or material, outweigh the unintended losses." Analogously, for those who think the death penalty just, miscarriages of justice are offset by the moral benefits and the usefulness of doing justice. For those who think the death penalty unjust even when it does not miscarry, miscarriages can hardly be decisive.

III. Deterrence

Despite much recent work, there has been no conclusive statistical demonstration that the death penalty is a better deterrent than are alternative punishments.⁸ Still, I believe the death penalty, because of its finality, is more feared than imprisonment, and deters some prospective murderers not deterred by the thought of imprisonment. Sparing the lives of even a few prospective victims by deterring their murderers is more important than preserving the lives of convicted murderers because of the possibility, or even the probability, that executing them would not deter others. Whereas the lives of the victims who might be saved are valuable, that of the murderer has only negative value, because of his crime. Surely the criminal law is meant to protect the lives of potential victims in preference to those of actual murderers.

Murder rates are determined by many factors; neither the severity nor the probability of the threatened sanction is always decisive. However, for the long run, I share the view of Sir James Fitzjames Stephen: "Some men, probably, abstain from murder because they fear that if they committed murder they would be hanged. Hundreds of thousands abstain from it because they regard it with horror. One great reason why they regard it with horror is that murderers are hanged."⁹ Penal sanctions are useful in the long run for the formation of the internal restraints so necessary to control crime. The severity and finality of the death penalty is appropriate to the seriousness and the finality of murder.¹⁰

IV. Incidental Issues: Cost, Relative Suffering, Brutality

Many nondecisive issues are associated with capital punishment. Some believe that the monetary cost of appealing a capital sentence is excessive.¹¹ Yet most comparisons of the cost of life imprisonment with the cost of execution, apart from their dubious relevance, are flawed at least by the implied assumption that life prisoners will generate no judicial costs during their imprisonment. At any rate, the actual monetary costs are trumped by the importance of doing justice.

Others insist that a person sentenced to death suffers more than his victim suffered, and that this (excess) suffering is undue according to the *lex talionis* (rule of retaliation).¹² We cannot know whether the murderer on death row suffers more than his victim suffered; however, unlike the murderer, the victim deserved none of the suffering inflicted. Punishment--regardless of the motivation--is not intended to revenge, offset, or compensate for the victim's suffering, or to be measured by it. Punishment is to vindicate the law and the social order undermined by the crime.

Another argument heard... is that, by killing a murderer, we encourage, endorse, or legitimize unlawful killing. Yet, although all punishments are meant to be unpleasant, it is seldom argued that they legitimize the unlawful imposition of identical unpleasantness. Imprisonment is not thought to legitimize kidnapping; neither are fines thought to legitimize robbery. The difference between murder and execution, or between kidnapping and imprisonment, is that the first is unlawful and undeserved, the second a lawful and deserved punishment for an unlawful act. The physical similarities of the punishment to the crime are irrelevant. The relevant difference is not physical, but social.¹³

V. Justice, Excess, Degradation

We threaten punishments in order to deter crime. We impose them not only to make the threats credible but also as retribution (justice) for the crimes that were not deterred. Threats and punishments are necessary to deter and deterrence is a sufficient practical justification for

them. By committing the crime, the criminal volunteered to assume the risk of receiving a legal punishment that he could have avoided by not committing the crime. The punishment he suffers is the punishment he voluntarily risked suffering and, therefore, it is no more unjust to him than any other event for which one knowingly volunteers to assume the risk. Thus, the death penalty cannot be unjust to the guilty criminal.¹⁴

There remain, however, two moral objections. The penalty may be regarded as always excessive as retribution and always morally degrading. To regard the death penalty as always excessive, one must believe that no crime--no matter how heinous--could possibly justify capital punishment. Such a belief can be neither corroborated nor refuted; it is an article of faith.

Alternatively, or concurrently, one may believe that everybody, the murderer no less than the victim, has an imprescriptible right to life. The law therefore should not deprive anyone of life. I share Jeremy Bentham's view that any such "natural and imprescriptible rights" are "nonsense upon stilts."¹⁵

Justice Brennan has insisted that the death penalty is "uncivilized," "inhuman," inconsistent with "human dignity" and with "the sanctity of life,"¹⁶ that it "treats members of the human race as nonhumans, as objects to be toyed with and discarded,"¹⁷ that it is "uniquely degrading to human dignity"¹⁸ and "by its very nature, [involves] a denial of the executed person's humanity."¹⁹ Justice Brennan does not say why he thinks execution "uncivilized." Hitherto most civilizations have had the death penalty, although it has been discarded in Western Europe, where it is currently unfashionable probably because of its abuse by totalitarian regimes.

By "degrading," Justice Brennan seems to mean that execution degrades the executed convicts... Does not life imprisonment violate human dignity more than execution, by keeping alive a prisoner deprived of all autonomy?²⁰

The murderer learns through his punishment that his fellow men have found him unworthy of living; that because he has murdered, he is being expelled from the community of the living. This degradation is self-inflicted. By murdering, the murderer has so dehumanized himself that he cannot remain among the living. Execution of those who have committed heinous murders may deter only one murder per year. If it does, it seems quite warranted. It is also the only fitting retribution for murder I can think of.

Notes

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1. Some writers, for example, Cesare Bonesana, Marchese di Beccaria, have thought that life imprisonment is more severe. See C. Beccaria, *Dei Delitti e Delle Pene* 62-70 (1764). More recently, Jacques Barzun has expressed this view. See Barzun, "In Favor of Capital Punishment," in *The Death Penalty in America*, p. 154 (H. Bedau, ed. 1964). However, the overwhelming majority of both abolitionists and of convicts under death sentence prefer life imprisonment to execution.

2. For a discussion of the sources of opposition to corporal punishment, see E. van den Haag, *Punishing Criminals*, pp. 196-206 (1975).

3. Justice Douglas, concurring in *Furman v. Georgia*, 408 U. S. 238 (1972), wrote, "a law which... reaches that [discriminatory] result in practice has no more sanctity than a law which in terms provides the same." *Id.* at 256 (Douglas, J., concurring). Indeed, a law legislating this result "in terms" would be inconsistent with the "equal protection of the laws" provided that result could be changed by changing the distributional practice. Thus, Justice Douglas notwithstanding, a

discriminatory result does not make the death penalty unconstitutional, unless the penalty ineluctable must produce that result to an unconstitutional degree.

4. See Bureau of Justice Statistics, U. S. Department of Justice, Bulletin No. NCJ-98,399, Capital Punishment, 1984, p. 9 (1985); Johnson, "The Executioner's Bias," in *The National Review*, November 15, 1985, p. 44.
5. It barely need be said that any discrimination against (for example, black murderers of whites) must also be discrimination for (for example, black murderers of blacks).
6. Bedau & Radelet, "Miscarriages of Justice in Potentially Capital Cases," (1st draft, Oct. 1985, on file at Harvard Law School Library).
7. An excessive number of trucking accidents or of miscarriages of justice could offset the benefits gained by trucking or the practice of doing justice. We are, however, far from this situation.
8. For a sample of conflicting views on the subject, see Baldus & Cole, "A Comparison of the Work of Thorsten Sellin and Isaac Ehrlich on the Deterrent Effect of Capital Punishment," *Yale Law Journal* 170 (1975), p. 85; Bowers & Pierce, "Deterrence or Brutalization: What Is the Effect of Executions?" *Crime & Delinquency* 453 (1980), p. 26; Bowers & Pierce, "The Illusion of Deterrence in Isaac Ehrlich's Research on Capital Punishment," *Yale Law Journal* 187 (1975), p. 85; Ehrlich, "Fear of Deterrence: A Critical Evaluation of the 'Report of the Panel on Research on Deterrent and Incapacitate Effects,'" *Journal of Legal Studies* 293 (1977), p. 6; Ehrlich, "The Deterrent Effect of Capital Punishment: A Question of Life and Death," *American Economic Review* (1975) pps. 397, 415-16; Ehrlich & Gibbons, "On the Measurement of the Deterrent Effect of Capital Punishment and the Theory of Deterrence," *Journal of Legal Studies* (1977), p. 35.
9. H. Gross, "A Theory of Criminal Justice," (1979) p. 489 (attributing this passage to Sir James Fitzjames Stephen).
10. *Weems v. United States*, 217 U. S. 349 (1910) suggests that penalties be proportionate to the seriousness of the crime--a common theme in criminal law. Murder, therefore, demands more than life imprisonment. In modern times, our sensibility requires that the range of punishments be narrower than the range of crimes--but not so narrow as to exclude the death penalty.
11. C. Kaplan, "Administering Capital Punishment," *University of Florida Law Review* 36, pps. 177-178, 190-91 (1984) (noting the high cost of appealing a capital sentence).
12. For an example of this view, See A. Camus, *Reflections on the Guillotine* (1959), pp. 24-30. On the limitations allegedly imposed by the *lex talionis*, see Reiman Justice, "Civilization and the Death Penalty: Answering van den Haag," *Philosophy & Public Affairs* 14 (1985) pp. 115, 119-34.
13. Some abolitionists challenge: if the death penalty is just and serves as a deterrent, why not televise executions? The answer is simple. The death even of a murderer, however well-deserved, should not serve as public entertainment. It so served in earlier centuries. But in this respect our sensibility has changed for the better, I believe. Further, television unavoidably would trivialize executions, wedged in, as they would be, between game shows, situation comedies and the like. Finally, because televised executions would focus on the physical aspects of the punishment, rather than the nature of the crime and the suffering of the victim, a televised execution would present the murderer as the victim of the state. Far from communicating the moral significance of the execution, television would shift that focus to the pitiable fear of the murderer. We no longer place in cases those sentenced to imprisonment to expose them to public view. Why should we so expose those sentenced to execution?
14. An explicit threat of punitive action is necessary to the justification of any legal punishment: *nulla poena sine lege* (no punishment without [preexisting] law). To be

sufficiently justified, the threat must in turn have a rational and legitimate purpose. "Your money or your life" does not qualify; nor does the threat of an unjust law; nor, finally, does a threat that is altogether disproportionate to the importance of its purpose. In short, preannouncement legitimizes the threatened punishment only if the threat is warranted. But this leaves a very wide range of justified threats. Furthermore, the punished person is aware of the penalty for his actions and thus volunteers to take the risk even of an unjust punishment. His victim, however, does not volunteer to risk anything. The questions as to whether any self-inflicted injury--such as legal punishment--ever can be unjust to a person who knowingly risked it is a matter that requires more analysis than is possible here.

15. *The Works of Jeremy Bentham*, p. 105 (J. Bowring, ed., 1973). However, I would be more polite about prescriptible natural rights, which Bentham described as "simple nonsense." *Id.* (It does not matter whether natural rights are called "moral" or human rights as they currently are by most writers.)

16. *The Death Penalty in America* (H. Bedau, ed., third edition, 1982) pp. 256-63 (quoting *Furman v. Georgia*, 408 U. S. 238, 286, 305 (1972), Brennan, J., concurring).

17. *Id.* at 272-73; see also *Gregg v. Georgia*, 428 U. S. 153 230 (1976) (Brennan, J., dissenting).

18. *Furman v. Georgia*, 408 U. S. 238, 291 (1972) (Brennan, J., concurring).

19. *Id.* at 290.

20. See Barzun, *supra* note 3, *passim*.

Reading #2

Death Penalty Affirms Sanctity Of Life

by Michael C. Jacobs*

The *Free Press* editorial of December 23 states that the "real issue" of capital punishment is the deterrent effect, but then ignores this "real issue" by concentrating on miscarriages of justice, unfairness and discriminatory application.

But the "real issue" is none of the above. It is the issue of justice. Justice is best described by the Lord High Executioner, in Gilbert and Sullivan's "Mikado," "to make the punishment fit the crime."

In crimes against property, justice calls for restitution, a concept gaining increased recognition in our courts. But in a case of first-degree murder, restitution is impossible. Once taken, a life cannot be returned to its owner.

Is the death penalty then a "barbarous practice," a "vestige of a darker age?" In 1980, in the *Kemmler* case, the Supreme Court declared, "Punishments are cruel and unusual when they involve torture or lingering death; but the punishment of death is not cruel, within the meaning of that word as used in the Constitution. It implies something inhuman and barbarous, something more than the extinguishment of life."

We no longer draw and quarter murderers nor do we inflict the death penalty for pickpockets. Even the electric chair can be supplanted by a more humane injection of lethal drugs.

As for racial implications in the application of the death penalty, a Justice Department study published last year indicates that whites have a 55 percent better chance of being executed for murder than blacks. The courts have effectively eliminated the validity of this argument in recent decisions. An attempt to invalidate the death penalty by typing the race of the victim to the crime has likewise been rejected by the courts.

And what of the deterrent argument for the death penalty? Dr. Isaac Ehrlich of the University of Chicago in 1972 made a strong circumstantial case for the correlation of the number of murders which occur in the United States and the death penalty. However, we have no way of finding out how many would-be murderers changed their minds for fear of the death penalty. We can't measure non-occurrences very well.

Nevertheless, it would be worthwhile to ponder these statistics. In 1957, when 65 executions took place there were 8,060 murders in the United States. However, 22,500 murders were committed in 1981, a year in which only one execution was performed. These figures are completely disproportionate to the population increase or other measurable factors. Cannot a reasonable inference be made that the death penalty may have a deterrent effect?

But our primary consideration in the re-instatement of the death penalty in Vermont is that justice be rendered by our courts.

One's concept of justice is necessarily determined by philosophical and religious concepts. For those who accept the truth of the Testaments, the justice of the death penalty is supported in Genesis (9:6), "Whoever sheds man's blood, by men shall his

* *Burlington Free Press*, 1/4/87. Reprinted by permission. Michael C. Jacobs, lieutenant colonel U.S. Air Force, retired, is Vermont chairman for Citizens for America, a Washington-based national civic league dedicated to presenting a conservative viewpoint to the public and the media.

blood be shed," and in Exodus (21:2), "He that smiteth a man so that he shall die, shall be surely put to death."

In the New Testament, St. Paul wrote that government "does not bear the sword in vain" but is appointed by God "to execute His wrath on the wrongdoer." Also, Jesus' statement that "All who take up the sword will die by the sword" could well be applied to the murderer.

For the non-believer who holds human life in high esteem and who places value on the "quality of life," it should be apparent that the crime of murder threatens both.

If we place such high values on human life, then the most severe punishment is warranted for those who would effectively undermine these values.

In the natural order, we protect that which is more valuable with the greatest safeguards. Only by inflicting the maximum punishment can this be achieved. Using this criterion, we cannot equate life imprisonment without parole with the death penalty.

Some claim a dichotomy between the right to life (of the unborn) and supporting capital punishment. No parallel exists between the killing of innocent unborn children and the execution of adult guilty criminals. Moreover, by not having the option of capital punishment we degrade the right to life of the innocent victim of a murder. The life of the murderer becomes more valuable than that of the victim.

There should be no confusion about the word "mandatory" which some think applies to the death penalty, as to life imprisonment.

Those who seek passage of a death penalty by the Legislature wish only to give a judge and jury the option.

The assumption in the two cases cited in the *Free Press* editorial is unwarranted. A Judge and jury must not only consider the charge but also the circumstances.

Several states which have reinstated the death penalty have also set up a dual trial, with different juries; one to determine guilt, the other, the decision to use the death penalty. This procedure could help obviate prejudice or emotion in the sentencing or an erroneous execution.

Although the statistics for Vermont murders don't yet approach those of New York City, the words of Mayor Edward I. Koch aptly summarize the argument: "Capital punishment must be endorsed and in the appropriate cases, applied, if we are to have a truly civilized society. ...Murder is '*sui generis*' in the realm of social and moral evil. The sanctity of human life cannot be credibly proclaimed without capital punishment."

We must insist that the Legislature pass a death penalty bill and not the sop of life imprisonment without bail (a cruel and unusual punishment?).

A death penalty option would be a clear signal to criminals that Vermonters respect the value of human life. Perhaps that message would carry over to lesser criminals who show such terrible disrespect for human dignity in their violent crimes.

AGAINST THE DEATH PENALTY

Reading #1

The American Civil Liberties Union believes the death penalty inherently violates the constitutional ban against cruel and unusual punishment and the guarantees of due process of law and of equal protection under the law. Furthermore, we hold that the state should not arrogate unto itself the right to kill human beings--especially when it kills with premeditation and ceremony, in the name of the law or in the name of its people, or when it does so in an arbitrary and discriminatory fashion.

Capital punishment is an intolerable denial of civil liberties, and is inconsistent with the fundamental values of our democratic system...

Introduction

In 1972, the Supreme Court declared that under then-existing laws "the imposition and carrying out of the death penalty... constitutes cruel and unusual punishment in violation of the Eighth and Fourteenth Amendments." (*Furman v. Georgia*, 408 U. S. 238) The Court, concentrating its objections on the manner in which death penalty laws had been applied, found the result so "harsh, freakish, and arbitrary" as to be constitutionally unacceptable. Making the nationwide impact of its decision, unmistakable, the Court summarily reversed death sentences in the many cases then before it, which involved a wide range of state statutes, crimes and factual situations.

But within four years after the *Furman* decision, several hundred persons had been sentenced to death under new capital punishment statutes written to provide guidance to juries in sentencing. These statutes typically require a two-stage trial procedure, in which the jury first determines guilt or innocence and then chooses imprisonment or death in the light of aggravating or mitigating circumstances.

In 1976, the Supreme Court moved away from abolition, holding that "the punishment of death does not invariably violate the Constitution." The Court ruled that the new death penalty statutes contained "objective standards to guide, regularize, and make rationally reviewable the process for imposing the sentence of death." (*Gregg v. Georgia*, 428 U. S. 153). Subsequently 38 state legislatures and the Federal government have enacted death penalty statutes patterned after those the Court upheld in *Gregg*. In recent years, Congress has enacted death penalty statutes for peacetime espionage by military personnel and for drug-related murders.

Executions resumed in 1977, and as of May 1997, over 3,200 men and women were under a death sentence and more than 360 had been executed...

Objections To The Death Penalty

Despite the Supreme Court's 1976 ruling in *Gregg v. Georgia*, the ACLU continues to oppose capital punishment on moral, practical, and constitutional grounds... Capital punishment does not deter crime, and the death penalty is uncivilized in theory and unfair and inequitable in practice...

Deterrence

The argument most often cited in support of capital punishment is that the threat of execution influences criminal behavior more effectively than imprisonment does. As plausible as this claim may sound, in actuality the death penalty fails as a deterrent for several reasons.

- 1) A punishment can be an effective deterrent only if it is consistently and promptly employed. Capital punishment cannot be administered to meet these conditions.
 - The proportion of first-degree murderers who are sentenced to death is small, and of this group, an even smaller proportion of people are executed. Of all those convicted on a charge of criminal homicide, only 3 percent--about 1 in 33--are eventually sentenced to death...¹
 - A considerable time between the imposition of the death sentence and the actual execution is unavoidable, given the procedural safeguards required by the courts in capital cases. These factors increase the time and cost of administering criminal justice.
 - We can reduce delay and costs only by abandoning the procedural safeguards and constitutional rights of suspects, defendants, and convicts--with the attendant high risk of convicting the wrong person and executing the innocent.
- 2) Persons who commit murder and other crimes of personal violence either may or may not premeditate their crimes.
 - When a crime is planned, the criminal ordinarily concentrates on escaping detection, arrest, and conviction. The threat of even the most severe punishment will not discourage those who expect to escape detection and arrest. It is impossible to imagine how the threat of any punishment could prevent a crime that is not premeditated...
 - Most capital crimes are committed in the heat of the moment. Most capital crimes are committed during moments of great emotional stress or under the influence of drugs or alcohol, when logical thinking has been suspended...
- 3) If, however, severe punishment can deter crime, then long-term imprisonment is severe enough to deter any rational person from committing a violent crime.
 - The vast preponderance of the evidence shows that the death penalty is no more effective than imprisonment in deterring murder. Death-penalty states as a group do not have lower rates of criminal homicide than non-death-penalty states... [Also] on-duty police officers do not suffer a higher rate of criminal assault and homicide in abolitionist states than they do in death-penalty states...
 - Actual experience thus establishes beyond a reasonable doubt that the death penalty does not deter murder. No comparable body of evidence contradicts that conclusion. Although inflicting the death penalty guarantees that the condemned person will commit no further crimes, it does not have a demonstrable deterrent effect on other individuals. Further, it is a high price to pay when studies show that few convicted murderers commit further crimes of violence...²

Fairness

Constitutional due process and elementary justice both require that the judicial functions of trial and sentencing be conducted with fundamental fairness, especially where the irreversible sanction of the death penalty is involved. In murder cases (since 1930, 88 percent of all executions have been for this crime), there has been substantial evidence to show that courts have sentenced some persons to prison while putting others to death in a manner that has been arbitrary, racially biased, and unfair.

Between 1930 and 1996, 4,220 prisoners were executed in the United States; more than half (53%) were black...³

Our nation's death rows have always held a disproportionately large population of African Americans, relative to their percentage of the total population. Comparing black and white offenders over the past century, the former were often executed for what were considered less-than-capital offenses for whites, such as rape and burglary. (Between 1930 and 1976, 455 men were executed for rape, of whom 405--90 percent--were black.) A higher percentage of the blacks who were executed were juveniles, and the rate of execution without having one's conviction reviewed by any higher court was higher for blacks.⁴

In recent years, it has been widely believed that such flagrant racial discrimination is a thing of the past. However, since the revival of the death penalty in the mid-1970s, about half of those on death row at any given time have been black.⁵ Of the 3,200 prisoners on death row in 1996, 40% were black. This rate is not so obviously unfair if one considers that roughly 50 percent of all those arrested for murder were also black.⁶ Nevertheless, when those under the death sentence are examined more closely, it turns out that race is a decisive factor after all...

In the trial courts of this nation, even at the present time, the killing of a white person is treated much more severely than the killing of a black person. Of the 313 persons executed between January 1977 and the end of 1995, 36 had been convicted of killing a black person while 249 (80%) had killed a white person.

Both gender and socio-economic class also determine who receives a death sentence and who is executed. During the 1980s and early 1990s, only about one percent of all those on death row were women⁷ even though women commit about 15 percent of all criminal homicides.⁸

Discrimination against the poor (and in our society, racial minorities are disproportionately poor) is also well established. Fairness in capital cases requires, above all, competent counsel for the defendant. Yet "approximately 90 percent of those on death row could not afford to hire a lawyer when they were tried."⁹ Common characteristics of death-row defendants are poverty, the lack of firm social roots in the community, and inadequate legal representation at trial or on appeal...

Mindful of such facts, the House of Delegates of the American Bar Association (including 20 out of 24 former presidents of the ABA) called for a moratorium on all executions by a vote of 280 to 119 in February 1997. The House judged the current system to be "a haphazard maze of unfair practices."¹⁰

Irreversibility

Although some proponents of capital punishment would argue that its merits are worth the occasional execution of innocent people, most would hasten to insist that there is little likelihood of the innocent being executed. However, a large body of evidence from the 1980s and 1990s shows that innocent people are often convicted of crimes--including capital crimes--and that some have been executed.

Since 1900, in this country, there have been on the average more than four cases each year in which an entirely innocent person was convicted of murder. Scores of these individuals were sentenced to death. In many cases, a reprieve or commutation arrived just hours, or even minutes, before the scheduled execution...

But other cases are more troubling. [For example], in 1990, Jesse Tafero was executed in Florida. He had been convicted in 1976 along with his wife, Sonia Jacobs, for murdering a state trooper. In 1981 Jacobs' death sentence was reduced on appeal to life imprisonment, and 11 years later her conviction was vacated by a federal court. The evidence on which Tafero and Jacobs had been convicted and sentenced was identical; it consisted mainly of the perjured testimony of an ex-convict who turned state's witness in order to avoid a death sentence. Had Tafero been alive in 1992, he no doubt would have been released along with Jacobs.¹¹ Tafero's death is probably the clearest case in recent years of the execution of an innocent person...

Several factors help explain why the judicial system cannot guarantee that justice will never miscarry: overzealous prosecution, mistaken or perjured testimony, faulty police work, coerced confessions, defendants' previous criminal record, inept defense counsel, seemingly conclusive circumstantial evidence, and community pressure for a conviction, among others.

Barbarity

These were the methods of capital punishment in use in mid-1997:

The traditional mode of execution, hanging, is an option still available in Delaware, New Hampshire and Washington. Death on the gallows is easily bungled: If the drop is too short, there will be a slow and agonizing death by strangulation. If the drop is too long, the head will be torn off.

[Also] two states, Idaho and Utah, still authorize the firing squad. The prisoner is strapped into a chair and hooded. A target is pinned to the chest. Five marksmen, one with blanks, take aim and fire.

Throughout the twentieth century, electrocution has been the most widely used form of execution in this country, and is still utilized in eleven states. The condemned prisoner is led--or dragged--into the death chamber, strapped into the chair, and electrodes are fastened to his or her head and legs. When the switch is thrown the body strains, jolting as the voltage is raised and lowered. Often smoke rises from the head. There is the awful odor of burning flesh. No one knows how long electrocuted individuals retain consciousness.

The introduction of the gas chamber was an attempt to improve on electrocution. In this method of execution the prisoner is strapped into a chair with a container of sulfuric acid underneath. The chamber is sealed, and cyanide is dropped into the acid to form a lethal gas.

The latest mode of inflicting the death penalty, enacted into law by more than 30 states, is lethal injection, first used in 1982 in Texas. It is easy to overstate the humaneness and efficacy of this method; one cannot know whether lethal injection is really painless. As the U. S. Court of Appeals observed, "...even a slight error in dosage or administration can leave a prisoner conscious but paralyzed while dying, a sentient witness of his or her own asphyxiation." (Chaney v. Heckler, 718 F.2d 1174, 1983).

Its veneer of decency and subtle analogy with life-saving medical practice no doubt makes killing by lethal injection more acceptable to the public.

Just Desserts

Justice, it is often insisted, requires the death penalty as the only suitable retribution for heinous crimes.

It is also often argued that death is what murderers deserve, and that those who oppose the death penalty violate the fundamental principle that criminals should be punished according to their just deserts--"making the punishment fit the crime." If this rule means punishments are unjust unless they are like the crime itself, then the principle is unacceptable: It would require us to rape rapists, torture torturers, and inflict other horrible and degrading punishments on offenders. It would require us to betray traitors and kill multiple murderers again and again--punishments that are, of course, impossible to inflict. Since we cannot reasonably aim to punish all crimes according to this principle, it is arbitrary to invoke it as a requirement of justice in the punishment of murder.

If, however, the principle of just desserts means the severity of punishments must be proportional to the gravity of the crime--and since murder is the gravest crime, it deserves the severest punishment--then the principle is no doubt sound. Nevertheless, this premise does not compel support for the death penalty; what it does require is that other crimes be punished with terms of imprisonment or other deprivations less severe than those used in the punishment of murder.

Financial Costs

It is sometimes suggested that abolishing capital punishment is unfair to the taxpayer, on the assumption that life imprisonment is more expensive than execution. If one takes into account all the relevant costs, however, just the reverse is true. "The death penalty is not now, nor has it ever been, a more economical alternative to life imprisonment."¹² A murder trial normally takes much longer when the death penalty is at issue than when it is not. Litigation costs--including the time of judges, prosecutors, public defenders, and court reporters, and the high costs of briefs--are mostly borne by the taxpayer. A 1982 study showed that were the death penalty to be reintroduced in New York, the cost of the capital trial alone would be more than double the cost of a life term in prison.¹³

The only way to make the death penalty more "cost effective" than imprisonment is to weaken due process and curtail appellate review, which are the defendant's (and society's) only protection against the most aberrant miscarriages of justice. Any savings in dollars would, of course, be at the cost of justice: in nearly half of the death-penalty cases given review under federal habeas corpus provisions, the murder conviction or death sentence was overturned.¹⁴

Abolition Trends

It is commonly reported that the American public overwhelmingly approves of the death penalty. More careful analysis of public attitudes, however, reveals that most Americans prefer an alternative; they would oppose the death penalty if convicted murderers were sentenced to life without parole and were required to make some form of financial restitution. A 1993 nationwide survey revealed that although 77% of the public approves of the death penalty, support drops to 56% if the alternative is punishment with no parole eligibility until 25 years in prison. Support drops even further, to 49%, if the alternative is no parole under any conditions. And if the alternative is no parole plus restitution, it drops still further, to 41%.¹⁵ Only a minority of the American public would favor the death penalty if offered such alternatives.

Today, either by law or in practice, all of Western Europe has abolished the death penalty. In Great Britain, it was abolished (except for cases of treason) in 1971. France abolished it in 1981. Canada abolished it in 1976. The United Nations General Assembly affirmed in a formal resolution that throughout the world, it is desirable to "progressively restrict the number of offenses for which the death penalty might be imposed, with a view to the desirability of abolishing this punishment."¹⁶

Underscoring worldwide support for abolition was the action of the South African constitutional court in 1995, barring the death penalty as an "inhumane" punishment. Between 1989 and 1995, two dozen other countries abolished the death penalty for all crimes. More than half of all nations have abolished it either by law or in practice.¹⁷

Once in use everywhere and for a wide variety of crimes, the death penalty today is generally forbidden by law and widely abandoned in practice in most countries outside the United States. Indeed, the unmistakable worldwide trend is toward the complete abolition of capital punishment.

Notes

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1. See Uniform Crime Reports, 1993, and note 2 et seq.
2. Bedau, "Recidivism, Parole, and Deterrence," in Bedau, ed., *Death Penalty in America*, 3rd ed.
3. Bureau of Justice Statistics, "Capital Punishment 1977"; *Death Row USA*, Summer 1996.
4. Bowers, *Legal Homicide* (1984); Streib, "Death Penalty for Juveniles" (1987); *Death Row USA*, Summer 1996.
5. *Death Row USA*, 1976 et seq. Bureau of Justice Statistics, "Capital Punishment, 1995."
6. Uniform Crime Reports, 1972-1995.
7. U. S. Bureau of Justice Statistics, *Capital Punishment*, 1980-1994.

9. Tabak, in *Loyola of Los Angeles Law Review* (1984).
10. "Bar Association Leaders Urge Moratorium on Death Penalty," *The New York Times*, Feb. 4, 1997, p. A 20.
11. Radelet, Lofquist, and Bedau, in *Thomas M. Cooley Law Review* (1977); Radelet, Bedau, and Putnam, *In Spite of Innocence* (1992); Bedau and Radelet, "Miscarriages of Justice in Potentially Capital Cases," in *Stanford Law Review* (1987).
12. Spangenberg and Walsh, in *Loyola of Los Angeles Law Review* (1989), p. 47.
13. N. Y. State Defenders Assn., "Capital Losses" (1982).
14. Greenhouse, "Judicial Panel Urges Limits on Appeals by Death Row Inmates," *The New York Times*, Sept. 22, 1989.
15. Dieter, *Sentencing For Life: Americans Embrace Alternatives to the Death Penalty* (1993).
16. UN, ECOSOC, *Official Records* 58th Session (1971), Suppl. 1, p. 36.
17. Hood, *The Death Penalty* (1996); Amnesty International, press release, Oct. 1996.

Reading #2

Many of us have been involved in trying to confront Americans with the reality of torture as it is practiced around the world, and also with the ugly reality of the death penalty, not only as it is practiced around the world but as it is practiced in this country. It's apparent that many Americans are genuinely horrified at the thought that in places like Chile or South Korea prisoners are taken, strapped down, and electric shock is applied to their bodies until they are in excruciating pain, but find it acceptable, or at least less alarming, that in a place like Florida prisoners are taken, strapped down, and electric shock is applied to their bodies until they are dead. Many Americans, it is clear, are shocked and horrified that drugs are used in a place like the Soviet Union, not to cure people but to cause pain to prisoners, but find it acceptable, in fact find it humane, that in a place called Texas drugs are used not to cure people, not to cure prisoners, but to poison prisoners to death.

The struggle against torture cannot be separated from the struggle against the death penalty, because they are in fact the same struggle. Amnesty International's opposition to both torture and the death penalty are based on the same article of the Universal Declaration of Human Rights, Article 5, which states that no one, for any reason, under any circumstance, even in national emergencies, should be subjected to torture or cruel, inhuman or degrading punishment.

Amnesty International asserts that an execution, the total extinction of a human personality, is the ultimate cruel, inhuman and degrading punishment. That particular assertion is almost never challenged. Rather the cruelty of the death penalty is justified, and is justified in the same way that every human rights violation is justified by those who carry them out. It is better for one man to be killed than a whole society to be troubled,... better for a few to be tortured than a whole society to be troubled,... better for a few... to be executed... than for a whole society to be troubled. That is the justification we give. It is better to sacrifice the individual for some higher cause.

Of course as you go around the world the higher cause changes for which these individuals are being sacrificed. In a place like Guatemala it might be preventing revolution, in a place like Ethiopia it might be preventing counter-revolution, in the Soviet Union it might be preventing embezzlement, in Singapore it might be preventing drug traffic, in Malaysia it might be preventing arms traffic, in Nigeria it might be preventing armed robbery, and in the United States the higher cause is deterring murder.

Let me underline: the rationale is the same whatever the higher cause. The American who is horrified to hear that Kurds are being executed in Iran, or that so-called subversives are being tortured in Argentina, while at the same time demanding that convicted murderers be put to death in the United States, is not reflecting a different set of values. He is simply responding to a different kind of threat. In the United States the threat may be criminal violence that results from social disintegration. Rather than dealing with the underlying causes of the problem, people instead simply inflict pain and death on a few selected human bodies.

This gives the appearance of doing something about violent crime without having to touch in any way the basic structures and relations in the society which might actually

• Excerpts from a speech delivered by Larry Cox at Amnesty International USA's Annual General Meeting, Chicago, Illinois, June 23, 1984. Reprinted by permission.

have something to do with violent crime. ...Even if someone could demonstrate that there was some social benefit to be gained from executing some individuals, we would not be in favor of execution. ...There are some means which no government can use to protect society, because in using those means, you destroy the very values that make that society worth protecting...

In the United States we are also told that those who are about to be killed by the state are not really people--they are monsters, or they are animals, or they are cancers which have to be cut out of the social body... so we deny that they are human beings. ...It is much easier to deny the humanity of people whose humanity the whole society has already put into question. As long as [the death penalty] can be applied primarily to racial minorities, to the poor, to social minorities, then who is going to care? I mean, who's going to care if every year we select out a few hundred people who have not only committed terrible crimes but are overwhelmingly poor, or belong to racial minorities, or are clearly mentally ill? Powerless groups. Who is going to protest? Who is going to care about of those kind of people?

We care about those people because we understand the meaning of human rights. ...We care because we know that not even the most vicious mass murderer poses a greater threat to this society than those who openly, publicly, advocate that the extermination of a human being can be an acceptable solution to a problem. That is the threat we are fighting against. That is why we are fighting against the death penalty.

THE HOLOCAUST THROUGH LITERATURE

Overview: The Holocaust is often presented in textbooks in countless, horrifying statistics about mass killings, torture, medical experimentation, systematic starvation, and the use of slave labor. Often students find it difficult to relate to--or even imagine--the effects of this inhumane treatment on those who suffered it. This activity focuses on the experiences of one boy and by doing so makes the Holocaust more personal and understandable. It is based on Nobel Peace Prize winner Elie Wiesel's autobiographical novel *Night*.

Objectives:

- To understand the treatment of victims by the Nazis and the responses of victims to their treatment
- To analyze major themes from a novel through discussion and writing
- To reflect on the meaning(s) of the Holocaust in students' lives

Grade Level: 9-12

Time: Three to five class periods

Materials: *Night*, by Elie Wiesel (New York: Bantam Books, 1982)
Handout #33, "Questions on *Night*," (page 167 only)
Supplementary materials for the teacher, or for student research if the activity is extended: Lucy S. Dawidowicz. *The War Against the Jews: 1933-1945*. New York: Bantam Books, 1979; Terrence Des Pres. *The Survivor: An Anatomy of Life in the Death Camps*. New York: Oxford University Press, 1981; Raul Hilbert. *The Destruction of the European Jews*. Chicago: Quadrangle Books, Inc., 1967; Herman Vinkle. *The Short Life of Sophie School*. New York: Harper and Row, 1984; David S. Wyman, *The Abandonment of the Jews*. New York: Pantheon Books, 1984.

Procedures:

Note: If this activity is not part of a larger unit on the Holocaust, it is essential that *Night* be placed in a larger historical context. The supplementary materials suggested above will provide you with the necessary background to present a brief overview of the period and fill in some of the gaps in student knowledge.

1. Prior to the activity, have students read *Night*. (Note: The book is only slightly more than 100 pages and can be completed by an average reader in four hours. If you cannot purchase a classroom set, have students share a few copies.)

Ask them to think about and write down notes on the following four questions as they read:

- What was the treatment of Holocaust victims?
- What were the effects (physical, emotional, and spiritual) of this treatment?

* Written with Carol D. Schulz, Northfield Junior-Senior High School, Northfield, Vermont.

- How did the victims increase their chances of survival?
 - What did the victims do, or not do, to resist?
2. Begin by asking students to spend ten minutes writing responses to the question, "How did reading *Night* make you feel?" before you move into a discussion of the plot and related themes. This is a very powerful book; students might need to share their feelings and personal reactions before they turn to an examination of the text itself. Have some students read what they wrote to begin the discussion.
3. Distribute Handout #33, "Questions on *Night*," and divide the students into four groups according to the following themes: treatment of Holocaust victims; effects of treatment on the victims; survival of victims; and resistance by victims. Have the students spend the remainder of the period in small groups developing answers to the questions which pertain to their topics. These are primarily comprehension questions but they can serve as stepping-stones to more far-reaching discussions of the text's themes.
4. Begin the follow-up discussion with individual group reports focusing on the four themes. Depending on your time constraints, this discussion could last for several days.
5. After ample time has been provided for this analysis of the text, shift the focus to questions that challenge students to reflect on the Holocaust from their own perspectives as well as their understandings of the world in which they live. The following questions might help to bring this essential part of the activity into focus:
- Are there lessons we can learn from studying the Holocaust: lessons about obedience to authority, about one's responsibilities to one's fellow human beings, about the resilience of the human spirit?
 - Many people, including government officials in Europe and the United States, knew about Hitler's Final Solution but stood by and allowed the Holocaust to continue. Why do you think this happened?
 - Could a Holocaust happen again? What conditions would need to exist?
 - How do you think human beings could treat fellow human beings in these ways?
 - What are the human rights or dignity themes which emerge in the novel? Do these themes manifest themselves in today's world? In the students' own lives?
 - Elie Wiesel has written, "Jewish memory... robbed the executioner of his final victory." What do you think he meant by this?

Some people have argued that too much attention is paid to the Holocaust. After all, they contend, there are other examples of mass killings, of acts of genocide, in human history. Treat the Holocaust as an historical event, they say, but don't dwell on it. How do you react to this point of view?

6. Conclude this activity with a written assignment about a theme of importance to students that emerges from the novel. Have them spend time in class writing a rough draft of a paper which will be completed as homework. If they have difficulty selecting a theme, you might suggest the following topics.

- Eliezer's father says, "The yellow star? Oh, well, what of it? You don't die of it..." What is the significance of this statement in the context of the book? Also, are there other people in the world who have or are presently suffering under a type of "yellow star"?
- Write a profile of a survivor. What kind of person would he or she tend to be? What did those who survived do to escape death? Could one survive without the help of others?
- Explain the following passage from the text: "The cherished objects we had brought with us thus far were left behind in the train, and with them, at last, our illusions." What role did illusion play in the lives of the Jews in the ghetto? Are there any similarities between their illusions and ones we possess today?
- What is the significance of the book's title?

QUESTIONS ON NIGHT

A. Treatment of Holocaust Victims

- Describe the expulsion from the ghetto. How does Eliezer react? How does his father react? How do the Germans behave?
- Why are the Jews driven from the ghetto and placed in the concentration camps?
- What tactics do the Nazi SS use to dehumanize their victims?
- What explanations can you offer to explain why Nazis participate in these horrible acts?

B. Effects of Treatment on the Victims

- What are the dominant feelings exhibited by the Jews while in the ghetto? Is there a change once they are moved to the camp? How do the inmates feel about themselves?
- Do the inmates, particularly Eliezer and his father, show any feelings of anger, hatred, or guilt? How do you explain the presence or absence of these feelings?
- What happens to the inmates', particularly Eliezer's, religious beliefs and practices in the camps? How do you explain this?

C. Survival of Victims

- What sorts of actions do the victims take to increase their chances of survival?
- Do the inmates help each other? If so, how?
- Do you think one's survival depends as much on luck as anything else?
- What part does hope and/or faith play in one's chances to survive?

D. Resistance by Victims

- Why don't the Jews of Sighet run away when they hear Moche the Beadle's report?
- Why don't the Jews revolt when they arrive at the camp?
- Why do the young want to revolt while the old oppose it?
- In what ways did the inmates subvert the system or resist while in the camp?

REFUGEE WOMEN: THE ENDURING MAJORITY*

Overview: Through background information and the personal stories of women refugees, students learn about the experiences of refugee women. Examples are drawn from two different parts of the world: Sudan and Southeast Asia.

Objectives:

- To learn about refugee conditions in specific parts of the world
- To understand the problems particular to refugee women, who make up the majority of the refugee population
- To understand strategies refugee women use to help themselves

Grade Level: 9-12

Time: 1-2 hours

Materials: World Map
Handout #34, "Refugee Women: Case Studies," (5 pages, beginning on page 171)
Optional: United States Committee for Refugees, *World Refugee Survey* (annual)

Procedures:

1. Introduce the subject by having the class define the term *refugee*. Be sure they understand the difference between a refugee and an internally displaced person.

refugee: a person unwilling or unable to return to his or her home country for fear of being persecuted or being the object of violence.

internally displaced person: someone who has many characteristics of a refugee, but who has not left the country--simply moved elsewhere within it to avoid harm.

2. As a class, generate a list of places in the world where there are large numbers of refugees and internally displaced people. Mark these places on a world map. As of December 31, 1996, *World Refugee Survey 1997* reported the following (partial list):

Refugees		Internally Displaced People	
Palestinians	3,718,500	Sudan	4,000,000
Afghanistan	2,628,500	Afghanistan	1,200,000
Bosnia and Herzegovina	1,006,450	Angola	1,200,000
Liberia	755,000	Bosnia and Herzegovina	1,200,000
Iraq	608,000	Liberia	1,000,000
Somalia	467,100	Iraq	900,000
Sudan	433,700	Sri Lanka	900,000
Vietnam	288,000	Sierra Leone	800,000
		Peru	420,000
		Guatemala	200,000

* Adapted from David Donahue and Nancy Flowers. *Uprooted: Refugees in the Global Community*, Alameda, CA: Hunter House, 1995, with permission of the authors.

Point out that the number of refugees in the world varies considerably from year to year:

1987	13,000,000
1992	17,000,000
1996	14,480,000

Events such as the 1996 repatriation of 1,300,000 Rwandans substantially change the yearly refugee totals.

3. Indicate that this activity is based on true stories of refugee women, which have been collected by the United Nations High Commissioner for Refugees (UNHCR). Point out that women, together with children and the elderly, are usually the most vulnerable people in a society. Women made up 75 percent, or almost 11 million, of the world's 14.5 million refugees in 1996. In many crises, women, the elderly and the young often flee to a safer place while the adult men stay behind to fight an enemy or protect crops and property. In certain situations, when men are killed, imprisoned, or forced to serve in the military, women and children are permitted to leave.

Amnesty International reports, "Rape, abduction, sexual harassment, physical violence, and the not-infrequent obligation to grant 'sexual favors' in return for documentation and/or relief goods remain a distressing reality for many women refugees along escape routes and in border areas, camps, settlements, and urban centers." A woman may have problems qualifying for asylum. She may have difficulty telling a male interviewer about her experiences and establishing her claim to persecution, especially if she has been subjected to sexual assault. Female refugees may also be sexually assaulted or otherwise persecuted by national authorities because of their own beliefs or activities. It is also a way to terrorize women, their husbands, or their families.

4. Divide the students into two groups (Sudan and Southeast Asia) and assign the related refugee profiles to each group. Have each group answer the questions below about the refugee women in their areas. Note: Have students keep track of new words and concepts. This can serve as the basis for an activity in itself.

Note: While the cases of Sudan and Southeast Asia have fallen somewhat from public view, they include most of the major characteristics of the conditions of refugee women. For more recent examples from Bosnia and Rwanda, see: Mertus, J., et al. *The Suitcase: Refugee Voices from Bosnia and Croatia*. Los Angeles: University of California Press, 1997; I Remember and Sjecam Se. *Writings of Bosnian Women Refugees*. San Francisco: Aunt Lute Books, 1996; Rutter, J. *We Left Because We Had To*. London: Refugee Council, 1996; Keane, F. *Season of Blood: A Rwandan Journey*. Harmondsworth, London: Penguin, 1995; and *Burundi's Uprooted People: Caught in the Spiral of Violence*, Washington, D. C.: U. S. Committee for Refugees, 1995.

- Where is the home country and country of asylum of each woman whose story is being told here? Locate them on a map.
- What seem to be the root causes that have forced so many people like these women to leave their homes? Is the cause local, national and/or international?
- What are the key problems that these women face when they become refugees? What caused these problems? Which of their problems are a result of their gender?
- What are some of the ways these women have overcome their problems, improved their situations, and helped themselves and their families survive?

- How do you feel about what you have read? Would you like to find out what you might do to help refugees?
5. Use the questions above to guide class discussion. Additional questions related to U.S. government policy towards these countries and U. S. involvement in efforts to alleviate refugee problems worldwide may arise, such as questions about the claims for asylum by refugee women who fear female circumcision or other forms of socially-approved abuses in their own countries.
 6. You may wish to complement the study of these refugee experiences by inviting a refugee to your classroom. There are refugee resettlement projects involving many communities, and it should not be too difficult to identify an appropriate speaker. You may adapt the questions above for this purpose.

Follow-up:

This activity can lead into an action-oriented project. Students might, for example: a) identify refugee groups in their own community and, if appropriate, offer them assistance, or b) determine what our government does which either causes or helps solve some of the problems identified and encourage government officials to take certain actions. See the activity, "Linking Learning to Action" (page 176) for more ideas.

REFUGEE WOMEN: CASE STUDIES

SUDAN

General Background

Despite serious internal problems such as drought and civil war, Sudan has one of the most liberal refugee policies in the world. It has provided asylum to more than a million refugees fleeing persecution and oppression in neighboring countries such as Zaire, Chad, Uganda, Eritrea, and Ethiopia. While this policy has been economically costly to Sudan in the short term, it reflects the government's humanitarian ideals and belief in the need for mutual support among African nations. It also enables the efficient utilization of underdeveloped agricultural lands and so will ultimately have many economic benefits for the country.

The largest refugee community in Sudan are the Eritreans. Eritrea is a small country on the Red Sea to the north of Ethiopia. For more than thirty years the Eritrean people have been fighting off Ethiopian attempts to annex Eritrea. The effects of this prolonged war, complicated by successive droughts and locust plagues, have caused great internal dislocation and have forced more than 300,000 people to flee into Sudan. Until 1984 most Eritrean refugees in eastern Sudan were considered self-sufficient, with only 25 percent living in refugee camps or receiving economic assistance. However, because of a widespread crop failure and because the Ethiopian government did not distribute famine relief supplies to areas of the country where there was opposition to annexation, a great number of people sought refuge in Sudan during 1984-85. As many as 300,000 people died. Massive relief programs were needed, not only for the new arrivals but also for the refugees who had been there for years and could no longer sustain themselves.

Besides the Eritreans, there are other large refugee communities in the Sudan. Uganda, another neighbor of Sudan, has also experienced years of political unrest and internal armed conflict that have caused thousands to flee across the border into Sudan. In 1983 more than 260,000 people fled the West Nile area of Uganda. Refugees have also come into Sudan from Chad, another neighboring country that experienced civil war during the 1980s.

Not all the refugees living in Sudan have come from outside the country, however. Sudan has experienced its own civil war between the government and the Sudan People's Liberation Army in the south. This conflict, which has continued for more than a decade, has caused widespread starvation in southern Sudan and the flight of over a million Sudanese to Ethiopia, Uganda, and cities in the north.

Background On Women Refugees

The situation of refugee women in the Sudan is complicated by the fact that 75 percent of them are illiterate in their native languages and 92 percent are illiterate in Arabic, the official language of Sudan. To achieve long-term improvements in their lives, refugee women need to acquire the ability to read, as well as elementary math and business skills.

Eritrean women also experience problems because the social customs of Sudan, an Islamic society, do not approve of women being actively engaged in the decision-making process. Therefore, services to assist refugees are usually designed by men and the special needs of women are ignored, particularly the ones surrounding the domestic and child-care tasks that take up so much of their time. As a result, women are often denied equal access to medical care, food and water distribution, and education.

The harsh conditions encountered by the Eritreans in their own country and during their flight have left deep emotional scars on the people. A 1985 survey in one camp showed that 34 percent of the women had lost at least one child in the previous four months.

Because arable land is limited, Sudan has needed to develop an economic base that is not dependent on agriculture. Relief agencies have encouraged refugee women to develop home-craft industries such as soap making, embroidery, pottery, and basket weaving, along with some small animal husbandry projects such as poultry and egg production. It is important that a market exists for their products and that they be able to maintain production without outside assistance and resources.

Although circumstances in the Sudan improved for refugees in the late 1980s and many people were able to return home, both the drought and civil war conditions have begun to recur. The international aid community is beginning to prepare for a new crisis of hunger and refugees in the 1990s.

Women Refugee Cases: Sudan

Aycha, age 19, is a widow from Eritrea. She arrived in Sudan after a two-week trek through the desert. Weak from poor nutrition, physically exhausted, and suffering from blistering sores, she was directed to a refugee settlement. Her ordeal was not yet over, however. A policeman from the nearby town raped Aycha, threatening to send her back to Eritrea if she did not comply. The act of rape was subsequently medically confirmed. Charges have been brought against the policeman, and Aycha is receiving care and assistance.

Aminata is 28 years old and comes from Chad. She accompanied her husband into exile with her three children and his first wife. A few months later, her husband was resettled with his first wife in a European country, and despite all promises, she was never able to join him as the law of the resettlement country forbids bigamy. Aminata survived by selling her jewelry and by doing housework when she was able to leave her children with a neighbor. Because of financial problems, she applied to the local United Nations High Commissioner for Refugees (UNHCR) office for help. A social worker studied her case and helped her to open a small cafe in the courtyard of her house. She runs her own business without having to leave her home.

Hali, age 42, with 5 children of her own, is an *umulisso*, a traditional birth attendant. In her home village she was responsible for the care of pregnant women. She and other *umulissos* now work with the health team in the refugee camp to improve the nutritional status of pregnant women. Hali is the link between the central health care unit and the community: she relays information regarding numbers of pregnant women, births, deaths, and obstetric emergencies to the health care center, and she also introduces preventative health care to the pregnant women in her section. She distributes weekly doses of iron and Chloroquine directly to the women in her section to prevent anemia and malaria. Hali is learning the basic principles of good nutrition so that she, in turn, can teach the women in her section to put together foods suitable for their particular needs. It has taken some time for Hali to establish the trust and respect required to convince the refugee women in her section, who come from many different regions, that this program is set up for their health and benefit.

REFUGEE WOMEN: CASE STUDIES

SOUTHEAST ASIA

General Background: Escaping to Refugee Camps

Although the Vietnam War ended in 1975 with the capture of Saigon by North Vietnamese and Viet Cong troops, over a decade of intense regional disturbances followed. Conflicts among Thailand, Cambodia, Vietnam, and Laos produced mass migrations which helped bring these once-prosperous Indochinese nations to economic ruin.

For example, in Cambodia between 1975 and 1978, nearly two million people died of starvation, disease, or were murdered at the hands of the Khmer Rouge, led by Pol Pot. When the Vietnamese invaded Cambodia in 1978 and drove the Khmer Rouge across the Thai border, over 200,000 other people also fled Cambodia to escape the horrors of war. Many refugees fortunate enough to get to camps run by the United Nations High Commission for Refugees (UNHCR) in Thailand have been resettled in other countries.

However, those who settled in refugee camps inside Cambodia found themselves still caught up in the regional conflicts, because the refugee camps were controlled by hostile political groups. When the Thai/Cambodian border was sealed in 1980, these camps became targets of attacks from both Cambodian and Vietnamese factions. In 1984, a major military offensive against the camps caused 240,000 people to move across the border into Thailand, but the new camps set up there were still controlled by competing political factions. By the end of the 1980s these camps contained 315,000 people, with thousands of young men hiding in camps in the surrounding forests. They had become heavily armed centers of guerrilla activity with high levels of violence and abuse against the weak, especially women and children.

Flight from Vietnam

Although refugees from Cambodia have been able to find sanctuary by crossing the land border into neighboring Thailand, for Vietnamese refugees, escape is usually more perilous. Most of the 1.25 million people who have fled Vietnam since 1975 have done so in small boats, hoping to reach a country of asylum where they might be accepted into refugee camps and ultimately be accepted for resettlement in the West.

Such hazardous voyages emphasize the desperation of these people to seek sanctuary outside Vietnam. It is estimated that for every ten refugees who safely reach a country of asylum, five disappear at sea. In other words, approximately 500,000 thousand people have perished in their attempt to escape from Vietnam. Not only do these Vietnamese "boat people" face detection and prolonged imprisonment for trying to escape, they also run the risk at sea of bad weather or attack by pirates.

These pirates are not the swashbuckling kind romanticized by Hollywood, but thugs and murderers. Motivated by greed or centuries-old racial antagonisms, the pirates board the boats, steal anything of value, and attack the refugees. During the early 1980s about 80 percent of boats were attacked. Anti-piracy measures have reduced that figure to 40 percent. If victims survive a first attack, a second attack is virtually certain; the average number of attacks has usually exceeded two per boat since 1981.

Women and young girls are the most vulnerable during pirate attacks. As well as being subjected to physical abuse, women are commonly raped, often repeatedly. Girls as young as six years old have been sexually assaulted, as have elderly women. Young women are commonly abducted by the pirates and few are ever seen again. Some are

thrown overboard after hours or days of abuse. Others are sold into prostitution by their captors.

Aside from physical problems caused by rape and assault, women and girls experience long-lasting emotional problems. These include depression, anxiety over possible pregnancy, loss of esteem by family and friends, and fear of what their experiences will mean for their chances of a happy marriage. Recurring nightmares are common, as are fears of male strangers.

Waiting in Resettlement Camps

For those who survive the journey, the dangers are not over. Usually refugees face a period of several years in camps in Indonesia, Malaysia, Thailand, Hong Kong, and the Philippines, where they wait for resettlement in a Western country. Women, especially young, unmarried women, are particularly vulnerable within these camps in Southeast Asia. Despite concerted efforts by authorities, sexual favors are still commonly extorted in return for food and other necessities.

While refugee women from Vietnam have many of the same problems and needs as refugee women the world over, the trauma of their flight and subsequent internment in camps where they await resettlement magnifies their need in two areas: protection and access to psychological counseling.

Women Refugee Cases: Southeast Asia

Kol-Som is a 70-year-old midwife living in the Khao-I-Dang camp in Thailand. These are her own words: "Here at Khao-I-Dang we try to hold on to some of our old traditions from Cambodia. There are many of us who have lost everything. But the things we have learned nobody can take from us, and we have a duty to pass them on. In that way we stay alive, even though we live behind barbed wire. I came to Thailand together with my husband when our country was invaded by the Vietnamese. I had a son. He died under Pol Pot and left five children. My husband came to miss his grandchildren so much that I was no longer able to keep him. He kept insisting on going back to Cambodia. I wasn't well and didn't want him to go. But he wanted to be off. I have learned that my husband is dead, so now I am alone. As far as I know I am about 70 years old. But my age is not very important as long as I am needed. And fortunately there is a need for me here at the health center every single day. I am the one who helps new babies into the world. I'm very fond of my work as a midwife."

Pick Kola, age 13, is from Cambodia. She has been living in a refugee settlement in Thailand near the Cambodian border for three years. The camp is guarded, but recently armed gangs from Cambodia have broken into the camp to rob and terrorize the refugee population. Pick Kola's family hut is on the edge of the settlement, so each night they move into the center of the compound and sleep huddled together in the open. One night a gang entered the camp and went on a rampage that lasted for over five hours. Those refugees who could not pay the money demanded of them were simply killed by the attackers. Pick Kola hid in a fox hole. Her mother and sisters, however, were not so fortunate. They were shot as they tried to flee.

Lien is a 22-year-old Vietnamese woman. Over two years ago she boarded a flimsy fishing boat with seventy-nine other people and put to sea for a nearby country. Their reserves of food and water were soon exhausted, and after ten days at sea the boat ran out of fuel. Passing ships ignored their cries for assistance. Pirates attacked the boat twice. On the first occasion, the refugees were stripped of valuables and possessions. On the second, Lien was one of several young women taken on board the pirates' boat and repeatedly raped. After a total of twenty-seven days at sea the refugees were finally rescued by a passing ship and taken to Hong Kong, the nearest port. Lien is still in a transit camp in Hong Kong awaiting acceptance into a Western country. The pirates

who attacked the refugees have subsequently been identified and charges brought against them in a Provincial Court for rape and gang robbery.

Bihn is a 45-year-old Vietnamese woman. She and her husband have ten children, five of whom are with her at Pulau Bidong camp in Malaysia. The other five have been settled in Australia. Bihn and her family are hoping to join them. While she waits, Bihn, like refugee women around the world, cares for her family. Her daily life revolves around keeping the family fed, clean, and clothed, as well as maintaining a stable emotional environment. Although Bihn has little leisure time to study, she realizes that she needs to be able to understand and speak English if she settles in Australia. She goes to school with a group of adults every evening for two hours. At the end of a long, tiring day, she finds going to school difficult, as is learning a new language at the age of 45. But Bihn has great determination. She knows that the future well-being of her family will be determined by her ability to adjust to a completely new life, language, and culture. It is for this reason that she goes to school every night to learn English.

Saom Meak, her husband Samy, their three children, and her mother fled Cambodia in 1979. They survived the treacherous jungle trek and spent the next four years in three different refugee camps. In December 1983, the family was resettled near Saom's sister in Atlanta, Georgia. Six months later, Samy died of liver cancer. Saom soon became ill with diabetes and had to quit her job. Unable to speak English, yet the sole breadwinner for her family Saom was forced to apply for public assistance. However, with the help of a project designed to train refugee women, Saom has become a registered family day-care provider and now earns enough to pay her bills.

LINKING LEARNING WITH ACTION

Overview: This activity provides opportunities for students to integrate academic learning with human rights activism, offering them a chance to translate an increased human rights awareness and concern into effective action. It links the local with the global.

If an activity of this sort were to become a school service-learning project undertaken annually, it would exemplify an institutional commitment to the achievement of human rights. Furthermore it would make a statement to students as well as to the larger community about the importance of integrating theory and practice.

Objectives:

- To become knowledgeable about human rights conditions, both locally and globally
- To conduct research into the activities of human rights organizations in students' own communities and elsewhere
- To translate personal concern into effective human rights action
- To analyze and report on a field experience

Grade Level: 7-12

Time: Variable

Materials: None

Procedures:

1. Read the following quotation by Eleanor Roosevelt, Chair of the United Nations Human Rights Commission which created the UDHR, to students:

Where, after all, do universal rights begin? In places, close to home--so close and so small that they cannot be seen on any maps of the world. Yet they are the world of the individual person; the neighborhood he lives in; the school or college he attends; the factory, farm, or office where he works. Such are the places where every man, woman and child seeks equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere. Without concerned citizen action to uphold them close to home, we shall look in vain for progress in the large world.

Eleanor Roosevelt, *The Great Question*, New York: United Nations, 1958.

2. Begin this activity by having your students identify local or global problems that concern them (such as homelessness, hunger, child abuse, land mines, or violence against women). List them and then try to determine which specific human rights in the UDHR address them (for example, homelessness and hunger are addressed by UDHR Article 25, which guarantees an adequate standard of living). This activity might be an extension of a previous study or a new activity.
3. Have the class select three or four human rights concerns on which to focus. Divide the students into teams to research the topics.
4. Have each team draw on the research questions below as well as generating their own:

- What is the problem as you see it? Try to define it in your own terms.
 - How does the problem manifest itself locally? Nationally? Globally?
 - Which specific rights are involved? Identify the relevant articles of the Bill of Rights and the UDHR.
 - Where does responsibility lie for the perpetration and perpetuation of this violation?
 - Who benefits directly or indirectly as a result of this violation?
 - Who suffers directly or indirectly as a result of this violation?
 - Are other individuals or groups working on this issue?
 - What is being done locally, nationally, and/or globally to address this issue?
 - Where does responsibility lie for addressing this issue?
 - What might the students do to help in their community or in a larger context?
5. Each team will then research its selected human rights issue. Some may conduct a survey in their communities to determine the extent of the problem and what governmental and non-governmental organizations are doing to address it. Others might gather data through library research or on the World Wide Web.
6. After discussing their findings, have students decide which human rights problem they wish to adopt as a class project. Brainstorm ways in which they can become involved and begin to develop a plan of action. December 10, which is Human Rights Day, might be designated as class project decision day.
7. During the remainder of the year, have students develop and implement an action plan that addresses the chosen human rights problem. They can do this through activities such as educating the school and the larger community through posters, plays, assemblies, newspaper articles, demonstrations. They can also engage in letter-writing campaigns, lobbying government officials and elected representatives, raising funds to support local and global relief and development agencies, and offering volunteer services to local or international organizations.

These activities can easily be connected to the students' academic work. Students can accomplish this by conducting research and recording, analyzing, and sharing their experiences through class presentations and written reports. There are also many opportunities for students to express themselves through art, video, music, and drama.

An alternative approach to community action involves having the students focus on issues within their own school. This helps students identify conditions that need improvement in their school and provides a framework for action. See the following activity, "Taking the Human Rights Temperature of Your School."

TAKING THE HUMAN RIGHTS TEMPERATURE OF YOUR SCHOOL*

Overview: Participants evaluate their school's human rights climate using criteria from the Universal Declaration of Human Rights. The subsequent discussion helps students in identifying areas of particular concern and in developing an action plan to begin addressing them.

Objectives:

- To assess human rights conditions within the school community
- To critically assess forces at work within the school that affect the human rights climate
- To develop an action plan to improve the human rights situation within the school

Grade Level: 7 and up. Administrators, parents and teachers may also benefit.

Time: 1-2 hours (survey only)

Materials: Handout #35, "Taking the Human Rights Temperature of Your School," (3 pages, including questionnaire, beginning on page 180)
Handout #3, #4, or #5, "Universal Declaration of Human Rights," beginning on pages 10, 14, or 18 (reference only)

Procedures:

1. Have participants evaluate their school's human rights climate by completing the survey questionnaire below. It might be appropriate to have participants conduct research using the survey items below prior to developing an action plan.
2. Prepare for class discussion by creating a 1-4 rating scale on the chalkboard. Have participants respond to each item. Note: Participants might not wish to make their own responses public. Consider collecting the questionnaires and redistributing them so that participant anonymity can be assured.
3. Discuss the survey findings, drawing on the following questions to move from analysis and evaluation to the development of an action plan.
 - a. In which areas does your school appear to be adhering to or promoting human rights principles?
 - b. In which areas do there seem to be human rights problems? Which of these are of particular concern to you? Elaborate on the areas of concern, providing examples and identifying patterns in human rights violations.
 - c. How do you explain the existence of such problematic conditions?
 - Do they have race/ethnicity, class, gender, disability, age, or sexual orientation dimensions?
 - Are the issues related to participation in decision-making (who is included and who isn't)?
 - Who benefits and who loses/suffers as a result of the existing human rights violations?
 - Are there other explanations to be considered?

* Written with Kristi Rudelius-Palmer, Human Rights Center, University of Minnesota.

- d. Have you or any members of your community contributed in any way to the construction or perpetuation of the existing climate (perhaps by acting or not acting in certain ways, ignoring abuses, or not reporting incidents) ?
 - e. Were those completing the questionnaire representative of the population of the school? Would you expect different results from a different group of people? In what ways might another group's responses differ and why? Should these differences be of any concern to you and to the school community? When determining which human rights concerns need to be addressed and how to address them, how can you be certain to take into account the perspectives and experiences of different people?
 - f. What should be done to improve the human rights climate of your school? What action(s) can you and your group take to create a more just environment where human rights values are promoted and human rights behaviors practiced?
4. Review questionnaire item #25, stressing the importance of assuming responsibility and acting. As a group brainstorm possible actions the group might take to improve the human rights situation. Generate a short list of options for action. Thoroughly debate and discuss the short list before making a decision regarding actions to be taken.
5. Based on the group discussion, choose items for action, and develop an action plan, identifying goals, strategies, and responsibilities.

TAKING THE HUMAN RIGHTS TEMPERATURE OF YOUR SCHOOL

Introduction

The questions on the following pages are adapted from the United Nations Universal Declaration of Human Rights (UDHR). (The relevant UDHR articles are included parenthetically in each statement.) Some of these issues correlate more directly to the UDHR than others. All of these questions are related to the fundamental human right to education found in Article 26 of the Universal Declaration. It asserts:

Everyone has the right to education... Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms.

When discrimination is mentioned in the questionnaire below, it refers to a wide range of factors: race, ethnicity/culture, sex, physical/intellectual capacities, friendship associations, age, culture, disability, social class/financial status, physical appearance, sexual orientation, lifestyle choices, nationality, and living space. This is a much more expansive list than that found in the Universal Declaration of Human Rights but it is more helpful in assessing the human rights temperature in your school or community.

The results should provide a general sense of the school's climate in light of principles found in the Universal Declaration of Human Rights. Obviously more questions are needed and follow-up questioning during the discussion will enrich the assessment. These questions can help to identify specific areas of concern that need to be addressed.

TAKING THE HUMAN RIGHTS TEMPERATURE OF YOUR SCHOOL

The Questionnaire

Directions: Read each statement and assess how accurately it describes your school community in the blank next to it. Consider all the members of your school: students, teachers, administrators, staff. After the survey, total up your score to determine your overall assessment score for your school.

Rating Scale:

1	2	3	4	DN
never	rarely	often	always	don't know
(no/false)			(yes/true)	

1. ____ My school is a place where students are safe and secure. (Articles 3 & 5)
2. ____ All students receive equal information and encouragement about academic and career opportunities. (Article 2)
3. ____ Members of the school community are not discriminated against because of their lifestyle choices, such as manner of dress, associating with certain people, or non-school activities. (Articles 2 & 16)
4. ____ My school provides equal access, resources, activities, and scheduling accommodations for all individuals. (Articles 2 & 7)
5. ____ Members of my school community will oppose discriminatory or demeaning actions, materials, or statements in the school. (Articles 2, 3, 7, 28, & 29)
6. ____ When someone demeans or violates the rights of another person, the violator is helped to learn how to change his/her behavior. (Article 26)
7. ____ Members of my school community care about my overall human development as well as my academic development and try to help me when I am in need. (Articles 3, 22, 26 & 29)
8. ____ When conflicts arise, we try to resolve them in non-violent and collaborative ways. (Articles 3 & 28)
9. ____ Institutional policies and procedures are implemented when complaints of harassment or discrimination are submitted. (Articles 3 & 7)
10. ____ In matters related to discipline (including suspension and expulsion), all persons are assured of fair, impartial treatment in the determination of guilt and assignment of punishment. (Articles 6, 7, 8, 9 & 10)
11. ____ No one in our school is subjected to degrading treatment or punishment. (Article 5)
12. ____ Someone accused of wrongdoing is presumed innocent until proven guilty. (Article 11)
13. ____ My personal space and possessions are respected. (Articles 12 & 17)

- 14._____ My school community welcomes students, teachers, administrators, and staff from diverse backgrounds and cultures, including people not born in this country. (Articles 2, 6,13, 14 & 15)
- 15._____ I have the liberty to express my beliefs and ideas (political, religious, cultural, or other beliefs) without fear of discrimination. (Article 19)
- 16._____ Members of my school can produce and disseminate publications without fear of censorship or punishment. (Article 19)
- 17._____ Diverse voices and perspectives (of different gender, race/ethnicity, ideology) are represented in courses, textbooks, assemblies, libraries, and classroom instruction. (Articles 2, 19, & 27)
- 18._____ I have the opportunity to express my culture through music, art, and literature. (Articles 19, 27 & 28)
- 19._____ Members of my school have the opportunity to participate (individually and through associations) in democratic decision-making processes to help develop school policies and rules. (Articles 20, 21, & 23)
- 20._____ Members of my school have the right to form associations within the school to advocate for their rights or the rights of others. (Articles 19, 20, & 23)
- 21._____ Members of my school encourage each other to learn about societal and global problems related to justice, ecology, poverty, and peace. (Preamble, Articles 26 & 29)
- 22._____ Members of my school encourage each other to organize and take action to address societal and global problems related to justice, ecology, poverty, and peace. (Preamble, Articles 20 & 29)
- 23._____ Members of my school community are able to take adequate rest/recess time during the school day and work reasonable hours under fair work conditions. (Articles 23 & 24)
- 24._____ Employees in my school are paid enough to have a standard of living adequate for the health and well-being (including housing, food, necessary social services and security from unemployment, sickness and old age) of themselves and their families. (Articles 22 & 25)
- 25._____ I take responsibility in my school to ensure that other individuals do not practice discrimination and that they behave in ways that promote the safety and well being of my school community. (Articles 1 & 29)

Temperature Possible =100 Human Rights Degrees

Your School's Temperature _____

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University of Minnesota Human Rights Center (<http://www.umn.edu/humanrts>)

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Amnesty International

<http://www.amnesty-usa.org/amnesty/education>
<http://www.amnesty-usa.org/ainews.html>

Artists Against Racism

Artists Against Racism is a non-profit Canadian organization geared toward youth. Their primary emphasis is to educate youth about racial tolerance in schools and communities.

<http://www.vrx.net/aar>

B.E.S.T. Education Search Engine and Awards

This site contains a large collection of what is great about the combination of Internet and education.

<http://eyecatchers.com/eyecat/BEST>

Center for Teaching International Relations

<http://www.du.edu/ctir>
<http://www.ctironline.com>

Central European University Graduate Program in Human Rights

This Human Rights program provides a theoretical grounding in traditional and alternative approaches to human rights. It also offers practical instruction on the specific legal mechanisms and institutional processes that rights organizations can use effectively to approach the human rights issues confronting Central and Eastern Europe today.

<http://www.ccu.hu/humanri.html>

Computer education in developing countries (Right Margin)

The aim of the Foundation is to provide young people in developing countries with a better chance to find a job through computer education.

<http://www.alcazar.com/rm>

Creativity Cafe KidCase for Peace (KidCast Central)

An excellent site for children looking to learn more about peace issues, very well designed with interactive technology.

<http://creativity.net/kidcast2.html>

Cybercasting Services Division of the National Public Telecomputing Network

http://www.csusm.edu/A_S/History/docs/artcon.html
gopher://wiretap.spies.com:70/00/Gov/disable.act

Education Place

Education Place is a free online resource for teachers, parents and students produced by Houghton Mifflin's School Division. Education Place features links to the best educational resources, several online games, weekly brainteasers, and an easily searched activity database.

<http://www.hmco.com:80/school>

Eleanor Roosevelt Center at Val-Kill (ERVK)

<http://www.ervk.org>

Electronic Activist

An email address directory of congresspersons, state government offices, and media entities.

<http://www.berkshire.net/~ifas/activist>

Electronic Embassy

The Electronic Embassy links the staffs and resources of the Washington, D. C. embassy community to their constituencies in business and industry, education, the press, and government.

<http://www.embassy.org>

Franklin and Eleanor Roosevelt Institute (FERI)

<http://www.udhr50.org/education>

Global SchoolNet Foundation Home Page

Linking kids around the world, Global SchoolNet has links to interesting sites, information on using the web for education and other valuable connections.

<http://www.gsn.org>

Human Languages Home Page

The Human Languages Page, a comprehensive catalog of language-related Internet resources, offers online language lessons, translating dictionaries, programs to aid you in learning languages, and more.

<http://www.june29.com/HLP>

Human Rights Documents, Materials and Organizations Worldwide

<http://www.uiowa.edu/~hr98>

Human Rights Education (University of Minnesota)

<http://www.umn.edu/humanrts/education>

<http://www.humanrts@gold.tc.umn.edu>

<http://www.umn.edu/humanrts/links/links.html>

<http://www.umn.edu/humanrts/education/pihre/development.html>

Human Rights Internet

The Human Rights Internet is an international network of human rights organizations, documentation centers, and publishing houses. This site contains a lot of everything, including United Nations documents, educational materials, resource guides, and links.

<http://www.hri.ca>

Human Rights Internet Course Syllabi

An extensive collection of human rights course syllabi collected and stored by Human Rights Internet.

<http://www.hri.ca/hredu/univ/syllabi/index.html>

Human Rights Research and Education Centre (University of Ottawa)

The Human Rights Research and Education Centre at the University of Ottawa is a national center devoted to the fields of equality rights; fundamental freedoms; and social and economic rights. It is the largest, most comprehensive facility of its kind in Canada and is recognized as a force for rights and freedoms for all peoples.

<http://www.uottawa.ca/~hrrec/hrc.html>

Human Rights USA

<http://www.hrusa.org>

Institute for Agriculture and Trade Policy (UDHR Newsletter)

<http://www.sustain.org/bulletins>

Institute of International Studies at the University of California at Berkeley Internet Chat Site

Engaging and educating young students in global affairs and social issues while enhancing their humanistic sensibilities, this page allows students to chat with leaders in human rights from around the world.

<http://www.globetrotter.berkeley.edu/PubEd/chat.html>

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International Human Rights, a two-volume course reader edited and compiled by Prof. Donna E. Arzt, Syracuse University College of Law, Spring 1996.

<http://www.law.syr.edu/Course.Materials/Arzt/IHR.syllabus.html>

International Human Rights Instruments (Human Rights Education)

The Human Rights Library collection of instruments on human rights education in English and Spanish.

<http://www.umn.edu.humanrts/instree/auop.html>

International Law: Stanford University

This home page contains resources and information for the course, "Introduction to International Law" at Stanford University. You will find here the basic information for the class, such as reading lists and schedules, as well as links to other resources that are useful to the study of international law.

<http://www.leland-stanford.edu/class/ps142k/ps142k.html>

K-12 Electronic Guide for African Resources on the Internet

Information for K-12 students and teachers about Africa from the University of Pennsylvania's Africa Studies web page.

http://www.sas.upenn.edu/African_Studies/Home_Page/AFR_GIDE.html

Martin Luther King, Jr. education site

A page for students and educators, the *Seattle Times* creation marks the 10th anniversary of the creation of Martin Luther King's birthday as a national holiday.

<http://www.seattletimes.com/mlk>

NativeWeb

NativeWeb combines ancient teachings and modern technology with the purpose of providing a place in cyberspace for indigenous peoples of the world. This page includes an education section.

<http://www.web.maxwell.syr.edu/nativeweb>

Natural Child Project

This site is devoted to the rights of the child. It includes articles, an art gallery, resource information, and links to other sites.

<http://www.naturalchild.com>

NGO Conferences Information

<http://www.webadmin.hchr@unog.ch>

Notable Citizens of Planet Earth

Notable Citizens of Planet Earth is a great Internet resource for both teachers and students. This searchable biographical dictionary provides references to over 18,000 notable people living anywhere from ancient times to today. Each entry contains the person's birth and death dates, professions, literary and artistic works, honors, and other noteworthy achievements. This is a valuable addition to anyone's website bookmark list. The site also includes a "Master Biographer Challenge" question and ideas for using the database in the classroom.

<http://www.tiac.net/users/parallax>

Open Society Archives at Central European University

The Open Society Archives (OSA) actively acquires, preserves and makes available research resources in the areas of Communism and the Cold War, particularly in Central and Eastern Europe in the period after World War II; and human rights issues and movements in the twentieth century. It also features records that document philanthropic activities of the Soros Foundations network, including the Open Media Research Institute and the Central European University.

<http://www.osa.ceu.hu>

Partners in Human Rights Education

<http://www.phdre.org>

Peace in Pictures

The "Peace in Pictures" project is a game, contest and collaboration involving children from all over the world. The launching of this project celebrates the peace process that is beginning to take root in the Middle East. The Project invites children of all ages to draw their impressions of peace. We will place these pictures on the Internet for everyone around the world to view, enjoy, and be inspired.

<http://www.macom.co.il/peace/index.html>

The People's Decade of Human Rights Education

The People's Decade of Human Rights Education (PDHRE-International) is a non-profit international service organization that works directly and indirectly with its network of affiliates--primarily women's and social justice organizations--to develop and advance pedagogies for human rights education relevant to people's daily lives in the context of their struggles for social and economic justice and democracy.

<http://www.pdhre.org>

Project Central America

This site is a product of Project Central America, a two-month, 1900-mile learning adventure designed by Minnetonka Public Schools in Minnesota and the Bush Educational Leaders Program. This site contains teaching materials which will allow educators to bring Central America into their classrooms. It is suitable for use as an electronic textbook, media resource, language tutor, map cabinet, and more. All materials are copyright-free, but are not intended for commercial purposes.

<http://www.adventureonline.com/pea>

Resource Center of The Americas

The Resource Center of The Americas is a Minnesota-based non-profit organization whose mission is to help U. S. citizens join the struggle for peace, justice and human rights throughout the hemisphere.

<http://www.americas.org/RCTA>

Resources for Teaching about the Americas (RETAnet)

The Latin America database (LADB) website for secondary-school educators is the result of a U. S. Department of Education project. Resources for Teaching about the Americas (RETAnet) is an outreach project of LADB, a part of the Latin American Institute at the University of New Mexico. RETAnet works with secondary-school teachers, educational specialists, and scholars to make accessible resources and curriculum materials about Latin America, the Spanish Caribbean, and the southwestern United States.

<http://ladb.unm.edu/www/retanet>

Save the Children

Save the Children aims to give a voice to young people from many different countries so their experiences can be heard and learned from. These resources draw on Save the Children's extensive experience worldwide. They are developed in collaboration with teachers and tested in UK schools.

<http://www.oneworld.org/scf/educ.html>

Soulforce: The Power of Nonviolence

This is a linked media site. Students around the country are visiting this site after watching the video, "Soulforce: the Power of Nonviolence" in classrooms, community centers, homes, and prisons. Violence affects each of our lives. These linked-media resources were created to aid the understanding of violence and to explore the alternatives.

<http://www.fabian-baber.com/soulforce/index.html>

United Nations

<http://www.unhcr.ch>

United Nations Documents

<http://www.udhr50.org/education/default.html>

United Nations Scholars' Workstation Home Page at Yale University

The United Nations Scholars' Workstation, developed by the Yale University Library and the Social Science Statistical Laboratory, is a collection of texts, search aids, datasets, maps, and pointers to print and electronic information. Subjects covered include: disarmament, economic and social development, the environment, human rights, international relations, international trade, peacekeeping, and population and demography. The workstation directly supports teaching and research in United Nations Studies as well as the Independent Working Group on the Future of the United Nations, headquartered at the Yale Center for International and Area Studies (YCIAS). Some access restrictions apply in accordance with licensing agreements.

<http://www.library.yale.edu/un/uhnhome/html>

UNESCO

http://www.unesco.edu/educnews/97_05_15

University of Nottingham Student Human Rights Law Centre

The University of Nottingham Student Human Rights Law Centre homepage publishes a newsletter and also has links to other human rights-related sites.

<http://www.ccc.nottingham.ac.uk/~llzweb/hrlc/hrnews/contents.html>

Virtual Schoolhouse

A meta-library of Internet links for K-12 materials including a keyword search engine.

<http://www.sunsite.unc.edu/cisco/schoolhouse>

World Wise Schools

World Wise Schools (WWS) is the Peace Corps' global education program. Each year WWS links about 4000 U. S. classrooms to Peace Corps volunteers overseas. Through letter correspondence, U. S. students gain firsthand knowledge of the volunteer's host country. Teachers enrolled in the program receive videos and study guides about Peace Corps countries to supplement their geography curriculum. The study guides are available through the WWS web server.
<http://www.peacecorps.gov/www/dp/wws1.html>

Youth in Action (Mighty Media)

The Youth in Action site, maintained by Mighty Media, has basic information about aspects of human rights relevant to young people. It also identifies organizations and Internet resources for each of those aspects. It provides social action resources, educational resources, and chat forums for young people.
<http://www.mightymedia.com/Index.html>